...skrit-Sāhitya Series No. 2.

RĀMA-VANA-GAMANAM

(Pages 1—51 from Manohara-Kāvya-Mālā)

WITH A LITERAL ENGLISH TRANSLATION

(Intermediate Sanskrit Unseen)

Paper II - Prose & Unseen.

... KAILASH NATH
M. A., Ph. D.

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विषयानुक्रमणिका

…erily does he feel anguished on
…seeing me today.

रामवनगमनम्

वनवासादेशः

स ददर्शासने रामो विषण्णं पितरं शुभे ।
कैकेय्या सहितं दीनं मुखेन परिशुष्यता ॥ १ ॥
स पितुश्चरणौ पूर्वमभिवाद्य विनीतवत् ।
ततो ववन्दे चरणौ कैकेय्याः सुसमाहितः ॥ २ ॥
रामेत्युक्त्वा तु वचनं बाष्पपर्याकुलेक्षणः ।
शशाक नृपतिर्दीनो नेक्षितुं नाभिभाषितुम् ॥ ३ ॥
तदपूर्वं नरपतेर्दृष्ट्वा रूपं भयावहम् ।
रामोऽपि भयमापन्नः पदा स्पृष्ट्वेव पन्नगम् ॥ ४ ॥
इन्द्रियैरप्रहृष्टैस्तं शोकसन्तापकर्शितम् ।
निःश्वसन्तं महाराजं व्यथिताकुलचेतसम् ॥ ५ ॥
ऊर्मिमालिनमक्षोभ्यं क्षुभ्यन्तमिव सागरम् ।
उपप्लुतमिवादित्यमुक्तानृतमृषिं यथा ॥ ६ ॥
अचिन्त्यकल्पं नृपतेस्तं शोकमुपधारयन् ।
बभूव संरब्धतरः समुद्र इव पर्वणि ॥ ७ ॥
चिन्तयामास चतुरो रामः पितृहिते रतः ।
'किंस्विदद्यैव नृपतिर्न मां प्रत्यभिनन्दति ॥ ८ ॥
अन्यदा मां पिता दृष्ट्वा कुपितोऽपि प्रसीदति ।
तस्य मामद्य संप्रेक्ष्य किमायासः प्रवर्तते ॥ ९ ॥'
स दीन इव शोकार्तो विषण्णवदनद्युतिः ।
कैकेयीमभिवाद्यैव रामो वचनमब्रवीत् ॥ १० ॥
'कच्चिन्मया नापराद्धमज्ञानाद्येन मे पिता ।
कुपितस्तन् ममाचक्ष्व त्वमेवैनं प्रसादय ॥ ११ ॥
अप्रसन्नमनाः किं नु सदा मां प्रति वत्सलः ।

विषण्णवदनो दीनः सदा मां प्रतिभाषते ॥ १२ ॥

शारीरो मानसो वापि कच्चिदेनं न बाधते ।
संतापो वाभितापो वा दुर्लभं हि सदा सुखम् ॥ १३ ॥
कच्चिन् न किञ्चिद् भरते कुमारे प्रियदर्शने ।
शत्रुघ्ने वा महासत्त्वे मातॄणां वा ममाशुभम् ॥ १४ ॥
अतोषयन्महाराजमकुर्वन् वा पितुर्वचः ।
मुहूर्तमपि नेच्छेयं जीवितुं कुपिते नृपे ॥ १५ ॥
यतो मूलं नरः पश्येत् प्रादुर्भावमिहात्मनः ।
कथं तस्मिन्न वर्तेत प्रत्यक्षे सति दैवते ॥ १६ ॥
कच्चित्ते परुषं किञ्चिदभिमानात् पिता मम ।
उक्तो भवत्या रोषेण येनास्य लुलितं मनः ॥ १७ ॥
एतदाचक्ष्व मे देवि! तत्त्वेन परिपृच्छतः ।
किंनिमित्तमपूर्वोऽयं विकारो मनुजाधिपे ॥ १८ ॥'
एवमुक्ता तु कैकेयी राघवेण महात्मना ।
उवाचेदं सुनिर्लज्जा धृष्टमात्महितं वचः ॥ १९ ॥
'न राजा कुपितो राम ! व्यसनं नास्य किञ्चन ।
किञ्चिन् मनोगतं त्वस्य त्वद्भयान् नानुभाषते ॥ २० ॥
प्रियं त्वामप्रियं वक्तुं वाणी नास्य प्रवर्तते ।
तदवश्यं त्वया कार्यं यदनेनाश्रुतं मम ॥ २१ ॥
एष मह्यं वरं दत्त्वा पुरा मामभिपूज्य च ।
स पश्चात् तप्यते राजा यथाऽन्यः प्राकृतस्तथा ॥ २२ ॥
अतिसृज्य ददानीति वरं मम विशांपतिः ।
स निरर्थं गत-जले सेतुं बन्धितुमिच्छति ॥ २३ ॥
धर्ममूलमिदं राम ! विदितं च सतामपि ।
तत्सत्यं न त्यजेद्राजा कुपितस्त्वत्कृते यथा ॥ २४ ॥
यदि तद्वक्ष्यते राजा शुभं वा यदि वाशुभम् ।
करिष्यसि ततः सर्वमाख्यास्यामि पुनस्त्वहम् ॥ २५ ॥
यदि त्वभिहितं राजा त्वयि तन्न विपत्स्यते ।
ततोऽहमभिधास्यामि न ह्येष त्वयि वक्ष्यति ॥ २६ ॥'

एतत्तु वचनं श्रुत्वा कैकेय्या समुदाहृतम् ।

उवाच व्यथितो रामस्तां देवीं नृपसन्निधौ ॥ २७ ॥
'अहो धिङ् नार्हसे देवि! वक्तुं मामीदृशं वचः।
अहं हि वचनाद्राज्ञः पतेयमपि पावके ॥ २८ ॥
भक्षयेयं विषं तीक्ष्णं पतेयमपि चार्णवे।
नियुक्तो गुरुणा पित्रा नृपेण च हितेन च ॥ २९ ॥
तद् ब्रूहि वचनं देवि! राज्ञो यदभिकाङ्क्षितम्।
करिष्ये प्रतिजाने च रामो द्विर्नाभिभाषते ॥ ३० ॥
तमार्जवसमायुक्तमनार्या सत्यवादिनम्।
उवाच रामं कैकेयी वचनं भृशदारुणम् ॥ ३१ ॥
"पुरा देवासुरे युद्धे पित्रा ते मम राघव!
रक्षितेन वरौ दत्तौ सशल्येन महारणे ॥ ३२ ॥
तत्र मे याचितो राजा भरतस्याभिषेचनम्।
गमनं दण्डकारण्ये तव चाद्यैव राघव! ॥ ३३ ॥
यदि सत्यप्रतिज्ञं त्वं पितरं कर्तुमिच्छसि।
आत्मानं च नरश्रेष्ठ! मम वाक्यमिदं शृणु ॥ ३४ ॥
सन्निदेशे पितुस्तिष्ठ यथानेन प्रतिश्रुतम्।
त्वयारण्यं प्रवेष्टव्यं नव वर्षाणि पञ्च च ॥ ३५ ॥
भरतश्चाभिषिच्येत यदेतदभिषेचनम्।
त्वदर्थे विहितं राज्ञा तेन सर्वेण राघव! ॥ ३६ ॥
सप्त सप्त च वर्षाणि दण्डकारण्यमाश्रितः।
अभिषेकमिदं त्यक्त्वा जटाचीरधरो भव ॥ ३७ ॥
भरतः कोसलपतेः प्रशास्तु वसुधामिमाम्।
नानारत्नसमाकीर्णां सवाजिरथसङ्कुलाम् ॥ ३८ ॥
एतेन त्वां नरेन्द्रोऽयं कारुण्येन समाप्लुतः।
शोकैः संक्लिष्टवदनो न शक्नोति निरीक्षितम् ॥ ३९ ॥
एतत्कुरु नरेन्द्रस्य वचनं रघुनन्दन!
सत्येन महता राम! तारयस्व नरेश्वरम् ॥ ४० ॥"

इतीव तस्यां परुषं वदन्त्यां
न चैव रामः प्रविवेश शोकम्।

1. Invincible
2- destroyer of foes.

प्रविव्यथे चापि महानुभावो
राजा च पुत्रव्यसनाभितप्तः ॥ ४१ ॥
तदप्रियममित्रघ्नो वचनं मरणोपमम् ।
श्रुत्वा न विव्यथे रामः कैकेयीं चेदमब्रवीत् ॥ ४२ ॥
'एवमस्तु गमिष्यामि वनं वस्तुमहं त्वितः ।
जटाचीरधरो राज्ञः प्रतिज्ञामनुपालयन् ॥ ४३ ॥
इदं तु ज्ञातुमिच्छामि किमर्थं मां महीपतिः ।
नाभिनन्दति दुर्धर्षो यथापूर्वमरिन्दमः ॥ ४४ ॥
मन्युर्न च त्वया कार्यो देवि ! ब्रूमि तवाग्रतः ।
यास्यामि भव सुप्रीता वनं चीरजटाधरः ॥ ४५ ॥
हितेन गुरुणा पित्रा कृतज्ञेन नृपेण च ।
नियुज्यमानो विस्रब्धः किं न कुर्यामहं प्रियम् ॥ ४६ ॥
अलीकं मानसं त्वेकं हृदयं दहते मम ।
स्वयं यन्नाह मां राजा भरतस्याभिषेचनम् ॥ ४७ ॥
अहं हि सीतां राज्यं च प्राणानिष्टान् धनानि च ।
हृष्टो भ्रात्रे स्वयं दद्यां भरतायाप्रचोदितः ॥ ४८ ॥
किं पुनर्मनुजेन्द्रेण स्वयं पित्रा प्रचोदितः ।
तव च प्रियकामार्थं प्रतिज्ञामनुपालयन् ॥ ४९ ॥
तथाश्वासय ह्रीमन्तं किं न्विदं यन्महीपतिः ।
वसुधासक्तनयनो मन्दमश्रूणि मुञ्चति ॥ ५० ॥
गच्छन्तु चैवानयितुं दूताः शीघ्रजवैर्हयैः ।
भरतं मातुलकुलादद्यैव नृपशासनात् ॥ ५१ ॥
दण्डकारण्यमेषोऽहं गच्छाम्येव हि सत्वरः ।
अविचार्य पितुर्वाक्यं समा वस्तुं चतुर्दश ॥ ५२ ॥'
सा हृष्टा तस्य तद्वाक्यं श्रुत्वा रामस्य कैकेयी ।
प्रस्थानं श्रद्दधाना सा त्वरयामास राघवम् ॥ ५३ ॥
'एवं भवतु यास्यन्ति दूताः शीघ्रजवैर्हयैः ।
भरतं मातुलकुलादिहावर्तयितुं नराः ॥ ५४ ॥
तव त्वहं क्षमं मन्ये नोत्सुकस्य विलम्बनम् ।

राम ! तस्मादितः शीघ्रं वनं त्वं गन्तुमर्हसि ॥ ५५ ॥
व्रीडान्वितः स्वयं यच्च नृपस्त्वां नाभिभाषते ।
नैतत् किञ्चिन् नरश्रेष्ठ ! मन्युरेषोऽपनीयताम् ॥ ५६ ॥
यावत् त्वं न वनं यातः पुरादस्मादतित्वरन् ।
पिता तावन्न ते राम ! स्नास्यते भोक्ष्यतेऽपि वा ॥ ५७ ॥'
धिक् कष्टमिति निःश्वस्य राजा शोकपरिप्लुतः ।
मूर्च्छितो न्यपतत् तस्मिन् पर्यङ्के हेमभूषिते ॥ ५८ ॥
रामोऽप्युत्थाप्य राजानं कैकेय्याभिप्रचोदितः ।
कशयेवाहतो वाजी वनं गन्तुं कृतत्वरः ॥ ५९ ॥
तदप्रियमनार्याया वचनं दारुणोदयम् ।
श्रुत्वा गतव्यथो रामः कैकेयीं वाक्यमब्रवीत् ॥ ६० ॥
'नाहमर्थपरो देवि ! लोकमावस्तुमुत्सहे ।
विद्धि मामृषिभिस्तुल्यं विमलं धर्ममास्थितम् ॥ ६१ ॥
यत्तत्रभवतः किञ्चिच्छक्यं कर्तुं प्रियं मया ।
प्राणानपि परित्यज्य सर्वथा कृतमेव तत् ॥ ६२ ॥
न ह्यतो धर्मचरणं किञ्चिदस्ति महत्तरम् ।
यथा पितरि शुश्रूषा तस्य वा वचनक्रिया ॥ ६३ ॥
अनुक्तोऽप्यत्रभवता भवत्या वचनादहम् ।
वने वत्स्यामि विजने वर्षाणीह चतुर्दश ॥ ६४ ॥
न नूनं मयि कैकेयि ! किञ्चिदाशंससे गुणान् ।
यद्राजानमवोचस्त्वं ममेश्वरतरा सती ॥ ६५ ॥
यावन् मातरमापृच्छे सीतां चानुनयाम्यहम् ।
ततोऽद्यैव गमिष्यामि दण्डकानां महद्वनम् ॥ ६६ ॥
भरतः पालयेद्राज्यं शुश्रूषेच्च पितुर्यथा ।
तथा भवत्या कर्तव्यं स हि धर्मः सनातनः ॥ ६७ ॥'
रामस्य तु वचः श्रुत्वा भृशं दुःखगतः पिता ।
शोकादशक्नुवन्वक्तुं प्ररुरोद महास्वनम् ॥ ६८ ॥
वन्दित्वा चरणौ रामो विसंज्ञस्य पितुस्तदा ।
कैकेय्याश्चाप्यनार्याया निष्पपात महाद्युतिः ॥ ६९ ॥

स रामः पितरं कृत्वा कैकेयीं च प्रदक्षिणम् ।
निष्क्रम्यान्तःपुरात् तस्मात् स्वं ददर्श सुहृज्जनम् ॥ ७० ॥
तं बाष्पपरिपूर्णाक्षः पृष्ठतोऽनुजगाम ह ।
लक्ष्मणः परमक्रुद्धः सुमित्रानन्दवर्धनः ॥ ७१ ॥
आभिषेचनिकं भाण्डं कृत्वा रामः प्रदक्षिणम् ।
शनैर्जगाम सापेक्षो दृष्टिं तत्राविचालयन् ॥ ७२ ॥
न चास्य महतीं लक्ष्मीं राज्यनाशोऽपकर्षति ।
लोककान्तस्य कान्तत्वाच्छीतरश्मेरिव क्षयः ॥ ७३ ॥
न वनं गन्तुकामस्य त्यजतश्च वसुन्धराम् ।
सर्वलोकातिगस्येव लक्ष्यते चित्तविक्रिया ॥ ७४ ॥
प्रतिषिध्य शुभं छत्रं व्यजने च स्वलङ्कृते ।
विसर्जयित्वा स्वजनं रथं पौरांस्तथा जनान् ॥ ७५ ॥
धारयन् मनसा दुःखमिन्द्रियाणि निगृह्य च ।
प्रविवेशात्मवान् वेश्म मातुरप्रियशंसिवान् ॥ ७६ ॥
सर्वोऽप्यभिजनः श्रीमाञ् छ्रीमतः सत्यवादिनः ।
नालक्षयत रामस्य किञ्चिदाकारमानने ॥ ७७ ॥
उचितं च महाबाहुर्न जहौ हर्षमात्मवान् ।
शारदः समुदीर्णांशुश्चन्द्रस्तेज इवात्मजम् ॥ ७८ ॥
वाचा मधुरया रामः सर्वं संमानयञ् जनम् ।
मातुः समीपं धर्मात्मा प्रविवेश महायशाः ॥ ७९ ॥
तं गुणैः समतां प्राप्तो भ्राता विपुलविक्रमः ।
सौमित्रिरनुवव्राज धारयन् दुःखमात्मजम् ॥ ८० ॥

मातृदर्शनम्

सोऽपश्यत्पुरुषं तत्र वृद्धं परमपूजितम् ।
उपविष्टं गृहद्वारि तिष्ठतश्चापरान् बहून् ॥ १ ॥
दृष्ट्वैव तु तदा रामं ते सर्वे समुपस्थिताः ।
जयेन जयतां श्रेष्ठं वर्धयन्ति स्म राघवम् ॥ २ ॥

प्रविश्य प्रथमां कक्ष्यां द्वितीयायां ददर्श सः ।
ब्राह्मणान् वेदसंपन्नान् वृद्धान् राज्ञाभिसत्कृतान् ॥ ३ ॥
प्रणम्य रामस्तान् वृद्धांस्तृतीयायां ददर्श सः ।
स्त्रियो बालाश्च वृद्धाश्च द्वाररक्षणतत्पराः ॥ ४ ॥
वर्धयित्वा प्रहृष्टास्ताः प्रविश्य च गृहं स्त्रियः ।
न्यवेदयन्त त्वरितं राममातुः प्रियं तदा ॥ ५ ॥
कौसल्यापि तदा देवी रात्रिं स्थित्वा समाहिता ।
प्रभाते चाकरोत् पूजां विष्णोः पुत्रहितैषिणी ॥ ६ ॥
सा क्षौमवसना हृष्टा नित्यं व्रतपरायणा ।
अग्निं जुहोति स्म तदा मन्त्रवत्कृतमङ्गला ॥ ७ ॥
प्रविश्य तु तदा रामो मातुरन्तःपुरं शुभम् ।
ददर्श मातरं तत्र हावयन्तीं हुताशनम् ॥ ८ ॥
देवकार्यनिमित्तं च तत्रापश्यत् समुद्यतम् ।
दध्यक्षतं घृतं चैव मोदकान् हविषस्तथा ॥ ९ ॥
लाजान् माल्यानि शुक्लानि पायसं कृसरं तथा ।
समिधः पूर्णकुम्भांश्च ददर्श रघुनन्दनः ॥ १० ॥
तां शुक्लक्षौमसंवीतां व्रतयोगेन कर्शिताम् ।
तर्पयन्तीं ददर्शाद्भिर्देवतां वरवर्णिनीम् ॥ ११ ॥
सा चिरस्यात्मजं दृष्ट्वा मातृनन्दनमागतम् ।
अभिचक्राम संहृष्टा किशोरं वडवा यथा ॥ १२ ॥
स मातरमुपक्रान्तामुपसंगृह्य राघवः ।
परिष्वक्तश्च बाहुभ्यामवघ्रातश्च मूर्धनि ॥ १३ ॥
तमुवाच दुराधर्षं राघवं सुतमात्मनः ।
कौसल्या पुत्रवात्सल्यादिदं प्रियहितं वचः ॥ १४ ॥
'वृद्धानां धर्मशीलानां राजर्षीणां महात्मनः ।
प्राप्नुह्यायुश्च कीर्तिं च धर्मं चाप्युचितं कुले ॥ १५ ॥
सत्यप्रतिज्ञं पितरं राजानं पश्य राघव !
अद्यैव त्वां स धर्मात्मा यौवराज्येऽभिषेक्ष्यति ॥ १६ ॥'

दत्तमासनमालभ्य भोजनेन निमन्त्रितः ।

मातरं राघवः किञ्चित् प्रसार्याञ्जलिमब्रवीत् ॥ १७ ॥
स स्वभावविनीतश्च गौरवाच्च तथानतः ।
प्रस्थितो दण्डकारण्यमाप्रष्टुमुपचक्रमे ॥ १८ ॥
'देवि ! नूनं न जानीषे महद्भयमुपस्थितम् ।
इदं तव च दुःखाय वैदेह्या लक्ष्मणस्य च ॥ १९ ॥
गमिष्ये दण्डकारण्यं किमनेनासनेन मे ।
विष्टरासनयोग्यो हि कालोऽयं मामुपस्थितः ॥ २० ॥
चतुर्दश हि वर्षाणि वत्स्यामि विजने वने ।
कन्दमूलफलैर्जीवन् हित्वा मुनिवदामिषम् ॥ २१ ॥
भरताय महाराजो यौवराज्यं प्रयच्छति ।
मां पुनर्दण्डकारण्ये विवासयति तापसम् ॥ २२ ॥
स षट् चाष्टौ च वर्षाणि वत्स्यामि विजने वने ।
आसेवमानो वन्यानि फलमूलैश्च वर्तयन् ॥ २३ ॥'
सा निकृत्तेव सालस्य-यष्टिः परशुना वने ।
पपात सहसा देवी देवतेव दिवश्च्युता ॥ २४ ॥
तामदुःखोचितां दृष्ट्वा पतितां कदलीमिव ।
रामस्तूत्थापयामास मातरं गतचेतसम् ॥ २५ ॥
उपावृत्योत्थितां दीनां वडवामिव वाहिताम् ।
पांसुगुण्ठितसर्वाङ्गीं विममर्श च पाणिना ॥ २६ ॥
सा राघवमुपासीनमसुखार्ता सुखोचिता ।
उवाच पुरुषव्याघ्रमुपशृण्वति लक्ष्मणे ॥ २७ ॥
यदि पुत्र ! न जायेथा मम शोकाय राघव !
न स्म दुःखमतो भूयः पश्येयमहमप्रजाः ॥ २८ ॥
एक एव हि वन्ध्यायाः शोको भवति मानसः ।
अप्रजास्मीति सन्तापो न ह्यन्यः पुत्र ! विद्यते ॥ २९ ॥
न दृष्टपूर्वं कल्याणं सुखं वा पतिपौरुषे ।
अपि पुत्रे विपश्येयमिति रामास्थितं मया ॥ ३० ॥
सा बहून्यमनोज्ञानि वाक्यानि हृदयच्छिदाम् ।

अहं श्रोष्ये सपत्नीनामवराणां परा सती ॥ ३१ ॥

अतो दुःखतरं किं नु प्रमदानां भविष्यति ।
मम शोको विलापश्च यादृशोऽयमनन्तकः ॥ ३२ ॥
त्वयि सन्निहितेऽप्येवमहमासं निराकृता ।
किं पुनः प्रोषिते तात ! ध्रुवं मरणमेव मे ॥ ३३ ॥
अत्यन्तं निगृहीताऽस्मि भर्तुर्नित्यमसम्मता ।
परिवारेण कैकेय्याः समा वाप्यथवाऽवरा ॥ ३४ ॥
यो हि मां सेवते कश्चिदपि वाप्यनुवर्तते ।
कैकेय्याः पुत्रमन्वीक्ष्य स जनो नाभिभाषते ॥ ३५ ॥
नित्यक्रोधतया तस्याः कथं नु खरवादिनम् ।
कैकेय्या वदनं द्रष्टुं पुत्र ! शक्ष्यामि दुर्गता ॥ ३६ ॥
दश सप्त च वर्षाणि जातस्य तव राघव !
अतीतानि प्रकाङ्क्षन्त्या मया दुःखपरिक्षयम् ॥ ३७ ॥
तदक्षयं महद्दुःखं नोत्सहे सहितुं चिरात् ।
विप्रकारं सपत्नीनामेवं जीर्णापि राघव ! ॥ ३८ ॥
अपश्यन्ती तव मुखं परिपूर्णशशिप्रभम् ।
कृपणा वर्तयिष्यामि कथं कृपणजीविका ॥ ३९ ॥
उपवासैश्च योगैश्च बहुभिश्च परिश्रमैः ।
दुःखसंवर्धितो मोघं त्वं हि दुर्गतया मया ॥ ४० ॥
स्थिरं नु हृदयं मन्ये ममेदं यन्न दीर्यते ।
प्रावृषीव महानद्याः स्पृष्टं कूलं नवाम्भसा ॥ ४१ ॥

ममैव नूनं मरणं न विद्यते
न चावकाशोऽस्ति यमक्षये मम ।
यदन्तकोऽद्यैव न मां जिहीर्षति
प्रसह्य सिंहो रुदतीं मृगीमिव ॥ ४२ ॥
स्थिरं हि नूनं हृदयं ममायसं
न भिद्यते यद्भुवि नो विदीर्यते ।
अनेन दुःखेन च देहमर्पितं
ध्रुवं ह्यकाले मरणं न विद्यते ॥ ४३ ॥
इदं तु दुःखं यदनर्थकानि मे

व्रतानि दानानि च संयमाश्च हि ।
तपश्च तप्तं यदपत्यकाम्यया
सुनिष्फलं बीजमिवोप्तमूषरे ॥ ४४ ॥
यदि ह्यकाले मरणं यदृच्छया
लभेत कश्चिद् गुरुदुःखकर्शितः ।
गताहमद्यैव परेतसंसदं
विना त्वया धेनुरिवात्मजेन वै ॥ ४५ ॥
अथापि किं जीवितमद्य मे वृथा
त्वया विना चन्द्रनिभाननप्रभ !
अनुव्रजिष्यामि वनं त्वयैव गौः
सुदुर्बला वत्समिवाभिकाङ्क्षया ॥ ४६ ॥'
भृशमसुखममर्षिता यदा
बहु विललाप समीक्ष्य राघवम् ।
व्यसनमुपनिशाम्य सा महत्
सुतमिव बद्धमवेक्ष्य किन्नरी ॥ ४७ ॥
तथा तु विलपन्तीं तां कौसल्यां राममातरम् ।
उवाच लक्ष्मणो दीनस्तत्कालसदृशं वचः ॥ ४८ ॥
'न रोचते ममाप्येतदार्ये ! यद्राघवो वनम् ।
त्यक्त्वा राज्यश्रियं गच्छेत्स्त्रिया वाक्यवशं गतः ॥ ४९
विपरीतश्च वृद्धश्च विषयैश्च प्रधर्षितः ।
नृपः किमिव न ब्रूयाच्चोद्यमानः समन्मथः ॥ ५० ॥
नास्यापराधं पश्यामि नापि दोषं तथाविधम् ।
येन निर्वास्यते राष्ट्राद्वनवासाय राघवः ॥ ५१ ॥
अहं हनिष्ये पितरं वृद्धं कामवशं गतम् ।
स्त्रिया युक्तं च निर्लज्जं धर्मयुक्तं नृपं यथा ॥ ५२ ॥
न तं पश्याम्यहं लोके परोक्षमपि यो नरः ।
स्वमित्रोऽपि निरस्तोऽपि योऽस्य दोषमुदाहरेत् ॥ ५३ ॥
देवकल्पमृजुं[1] दान्तं रिपूणामपि वत्सलम् ।
अवेक्षमाणः को धर्मं त्यजेत्पुत्रमकारणात् ॥ ५४ ॥

1. St[raightforward], well disciplined

तदिदं वचनं राज्ञः पुनर्बाल्यमुपेयुषः ।
पुत्रः को हृदये कुर्याद्राजवृत्तमनुस्मरन् ॥ ५५ ॥
यावदेव न जानाति कश्चिदर्थमिमं नरः ।
तावदेव मया सार्धमात्मस्थं कुरु शासनम् ॥ ५६ ॥
मया पार्श्वे सधनुषा तव गुप्तस्य राघव !
कः समर्थोऽधिकं कर्तुं कृतान्तस्येव तिष्ठतः ॥ ५७ ॥
निर्मनुष्यामिमां सर्वामयोध्यां मनुजर्षभ !
करिष्यामि शरैस्तीक्ष्णैर्यदि स्थास्यति विप्रिये ॥ ५८ ॥
भरतस्याथ पक्ष्यो वा यो वास्य हितमिच्छति ।
सर्वांस्तांश्च वधिष्यामि मृदुर्हि परिभूयते ॥ ५९ ॥
प्रोत्साहितोऽयं कैकेय्या सन्तुष्टो यदि नः पिता ।
अमित्रभूतो निःसङ्गं वध्यतां वध्यतामपि ॥ ६० ॥
गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः ।
उत्पथं प्रतिपन्नस्य कार्यं भवति शासनम् ॥ ६१ ॥
बलमेष किमाश्रित्य हेतुं वा पुरुषोत्तम !
दातुमिच्छति कैकेय्यै उपस्थितमिदं तव ॥ ६२ ॥
त्वया चैव मया चैव कृत्वा वैरमनुत्तमम् ।
कास्य शक्तिः श्रियं दातुं भरतायारिशासन ! ॥ ६३ ॥
अनुरक्तोऽस्मि भावेन भ्रातरं देवि ! तत्त्वतः ।
सत्येन धनुषा चैव दत्तेनेष्टेन ते शपे ॥ ६४ ॥
दीप्तमग्निमरण्यं वा यदि रामः प्रवेक्ष्यति ।
प्रविष्टं तत्र मां देवि ! त्वं पूर्वमवधारय ॥ ६५ ॥
हरामि वीर्याद् दुःखं ते तमः सूर्य इवोदितः ।
देवी पश्यतु मे वीर्यं राघवश्चैव पश्यतु ॥ ६६ ॥
हरिष्ये पितरं वृद्धं कैकेय्यासक्तमानसम् ।
कृपणं च स्थितं बाल्ये वृद्धभावेन गर्हितम् ॥ ६७ ॥'
एतत्तु वचनं श्रुत्वा लक्ष्मणस्य महात्मनः ।
उवाच रामं कौसल्या रुदती शोकलालसा ॥ ६८ ॥
'भ्रातुस्ते वदतः पुत्र ! लक्ष्मणस्य श्रुतं त्वया ।

यदनन्तरं तत्त्वं कुरुष्व यदि रोचते ॥ ६९ ॥
न चाधर्म्यं वचः श्रुत्वा सपत्न्या मम भाषितम् ।
विहाय शोकसन्तप्तां गन्तुमर्हसि मामितः ॥ ७० ॥
धर्मज्ञ इति धर्मिष्ठ! धर्मं चरितुमिच्छसि ।
शुश्रूष मामिहस्थस्त्वं चर धर्ममनुत्तमम् ॥ ७१ ॥
शुश्रूषुर्जननीं पुत्र! स्वगृहे नियतो वसन् ।
परेण तपसा युक्तः काश्यपस्त्रिदिवं गतः ॥ ७२ ॥
यथैव राजा पूज्यस्ते गौरवेण तथा ह्यहम् ।
त्वां साहं नानुजानामि न गन्तव्यमितो वनम् ॥ ७३ ॥
त्वद्वियोगान्न मे कार्यं जीवितेन सुखेन च ।
त्वया सह मम श्रेयस्तृणानामपि भक्षणम् ॥ ७४ ॥
यदि त्वं यास्यसि वनं त्यक्त्वा मां शोकलालसाम् ।
अहं प्रायमिहासिष्ये न च शक्ष्यामि जीवितुम् ॥ ७५ ॥
ततस्त्वं प्राप्स्यसे पुत्र! निरयं लोकविश्रुतम् ।
ब्रह्महत्यामिवाधर्मात्समुद्रः सरितां पतिः ॥ ७६ ॥'
विलपन्तीं तथा दीनां कौसल्यां जननीं ततः ।
उवाच रामो धर्मात्मा वचनं धर्मसंहितम् ॥ ७७ ॥
'नास्ति शक्तिः पितुर्वाक्यं समतिक्रमितुं मम ।
प्रसादये त्वां शिरसा गन्तुमिच्छाम्यहं वनम् ॥ ७८ ॥
ऋषिणा च पितुर्वाक्यं कुर्वता वनचारिणा ।
गौर्हता जानता धर्मं कण्डुना च विपश्चिता ॥ ७९ ॥
अस्माकं तु कुले पूर्वं सगरस्याज्ञया पितुः ।
खनद्भिः सागरैर्भूमिमवाप्तः सुमहान्वधः ॥ ८० ॥
जामदग्न्येन रामेण रेणुका जननी स्वयम् ।
कृत्ता परशुनारण्ये पितुर्वचनकारणात् ॥ ८१ ॥
एतैरन्यैश्च बहुभिर्देवि! देवसमैः कृतम् ।
पितुर्वचनमक्लीबं करिष्यामि पितुर्हितम् ॥ ८२ ॥
न खल्वेतन्मयैकेन क्रियते पितृशासनम् ।
एतैरपि कृतं देवि! ये मया परिकीर्तिताः ॥ ८३ ॥

नाहं धर्ममपूर्वं ते प्रतिकूलं प्रवर्तये ।
पूर्वैरयमभिप्रेतो गतो मार्गोऽनुगम्यते ॥ ८४ ॥
तदेतत्तु मया कार्यं क्रियते भुवि नान्यथा ।
पितुर्हि वचनं कुर्वन्न कश्चिन्नाम हीयते ॥ ८५ ॥
तामेवमुक्त्वा जननीं लक्ष्मणं पुनरब्रवीत् ।
वाक्यं वाक्यविदां श्रेष्ठः श्रेष्ठः सर्वधनुष्मताम् ॥ ८६ ॥
तव लक्ष्मण ! जानामि मयि स्नेहमनुत्तमम् ।
विक्रमं चैव सत्त्वं च तेजश्च सुदुरासदम् ॥ ८७ ॥
मम मातुर्महद् दुःखमतुलं शुभलक्षण !
अभिप्रायं न विज्ञाय सत्यस्य च शमस्य च ॥ ८८ ॥
धर्मो हि परमो लोके धर्मे सत्यं प्रतिष्ठितम् ।
धर्मसंश्रितमप्येतत्पितुर्वचनमुत्तमम् ॥ ८९ ॥
संश्रुत्य च पितुर्वाक्यं मातुर्वा ब्राह्मणस्य वा ।
न कर्तव्यं वृथा वीर ! धर्ममाश्रित्य तिष्ठता ॥ ९० ॥
सोऽहं न शक्ष्यामि पितुर्नियोगमतिवर्तितुम् ।
पितुर्हि वचनाद्वीर ! कैकेय्याहं प्रचोदितः ॥ ९१ ॥
तदेतां विसृजानार्यां क्षत्रधर्माश्रितां मतिम् ।
धर्ममाश्रय मा तैक्ष्ण्यं मद्बुद्धिरनुगम्यताम् ॥ ९२ ॥'
तमेवमुक्त्वा सौहार्दाद् भ्रातरं लक्ष्मणाग्रजः ।
उवाच भूयः कौसल्यां प्राञ्जलिः शिरसा नतः ॥ ९३ ॥
'अनुमन्यस्व मां देवि ! गमिष्यन्तमितो वनम् ।
शापितासि मम प्राणैः कुरु स्वस्त्ययनानि मे ॥ ९४ ॥
तीर्णप्रतिज्ञश्च वनात्पुनरेष्याम्यहं पुरीम् ।
ययातिरिव राजर्षिः पुरा हित्वा पुनर्दिवम् ॥ ९५ ॥
शोकः संधार्यतां मातर्हृदये साधु मा शुचः ।
वनवासादिहैष्यामि पुनः कृत्वा पितुर्वचः ॥ ९६ ॥
त्वया मया च वैदेह्या लक्ष्मणेन सुमित्रया ।
पितुर्नियोगे स्थातव्यमेष धर्मः सनातनः ॥ ९७ ॥

अम्ब ! सम्भृत्य सम्भारान्दुःखं हृदि निगृह्य च ।

वनवासकृता बुद्धिर्मम धर्म्यानुवर्त्यताम् ॥ ९८ ॥'
एतद्वचस्तस्य निशम्य माता
सुधर्म्यमव्यग्रमविक्लवं च ।
मृतेव संज्ञां प्रतिलभ्य देवी
समीक्ष्य रामं पुनरित्युवाच ॥ ९९ ॥
'यथैव ते पुत्र ! पिता तथाहं
गुरुः स्वधर्मेण सुहृत्तथा च ।
न त्वानुजानामि न मां विहाय
सुदुःखितामर्हसि पुत्र ! गन्तुम् ॥ १०० ॥
किं जीवितेनेह विना त्वया मे
लोकेन वा किं स्वधयाऽमृतेन ।
श्रेयो मुहूर्तं तव सन्निधानं
ममैव कृत्स्नादपि जीवलोकात् ॥ १०१ ॥'
नरैरिवोल्काभिरपोह्यमानो
महागजो ध्वान्तमभिप्रविष्टः ।
भूयः प्रजज्वाल विलापमेवं
निशाम्य रामः करुणं जनन्याः ॥ १०२ ॥
स मातरं चैव विसंज्ञकल्प-
मार्तं च सौमित्रिमभिप्रतप्तम् ।
धर्मे स्थितो धर्म्यमुवाच वाक्यं
यथा स एवार्हति तत्र वक्तुम् ॥ १०३ ॥
'अहं हि ते लक्ष्मण ! नित्यमेव
जानामि भक्तिं च पराक्रमं च ।
मम त्वभिप्रायमसंनिरीक्ष्य
मात्रा सहाभ्यर्हसि मां सुदुःखम् ॥ १०४ ॥
धर्मार्थकामाः खलु जीवलोके
समीक्षिता धर्मफलोदयेषु ।
ये तत्र सर्वे स्युरसंशयं मे
भार्येव वश्याभिमता सपुत्रा ॥ १०५ ॥

यस्मिंस्तु सर्वे स्युरसन्निविष्टा
धर्मो यतः स्यात्तदुपक्रमेत ।
द्वेष्यो भवत्यर्थपरो हि लोके
कामात्मता खल्वपि न प्रशस्ता ॥ १०६ ॥

गुरुश्च राजा च पिता च वृद्धः
क्रोधात्प्रहर्षादथवापि कामात् ।
यद्व्यादिशेत् कार्यमवेक्ष्य धर्मं
कस्तं न कुर्यादनृशंसवृत्तिः ॥ १०७ ॥

न तेन शक्नोमि पितुः प्रतिज्ञा-
मिमां न कर्तुं सकलां यथावत् ।
स ह्यावयोस्तात ! गुरुर्नियोगे
देव्याश्च भर्ता स गतिश्च धर्मः ॥ १०८ ॥

तस्मिन्पुनर्जीवति धर्मराजे
विशेषतः स्वे पथि वर्तमाने ।
देवी मया सार्धमितोऽभिगच्छेत्
कथंस्विदन्या विधवेव नारी ॥ १०६ ॥

सा मानुमन्यस्व वनं व्रजन्तं
कुरुष्व नः स्वस्त्ययनानि देवि !
यथा समाप्ते पुनराव्रजेयं
यथा हि सत्येन पुनर्ययातिः ॥ ११० ॥

यशो ह्ययं केवलराज्यकारणा-
न्न पृष्ठतः कर्तुमलं महोदयम् ।
अदीर्घकालेन तु देवि ! जीविते
वृणेऽवरामद्य महीमधर्मतः ॥ १११ ॥'

प्रसादयन्नरवृषभः स मातरं
पराक्रमाज्जिगमिषुरेव दण्डकान् ।
अथानुजं भृशमनुशास्य दर्शनं
चकार तां हृदि जननीं प्रदक्षिणम् ॥ ११२ ॥

तं समीक्ष्य व्यवसितं पितुर्निर्देशपालने ।

कौसल्या बाष्पसंरुद्धा वचो धर्मिष्ठमब्रवीत् ॥ ११३ ॥
'अदृष्टदुःखो धर्मात्मा सर्वभूतप्रियंवदः ।
मयि जातो दशरथात्कथमुञ्छेन वर्तयेत् ॥ ११४ ॥
यस्य भृत्याश्च दासाश्च मृष्टान्यन्नानि भुञ्जते ।
कथं स भोक्ष्यते रामो वने मूलफलान्ययम् ॥ ११५ ॥
क एतच्छ्रद्दधेच्छ्रुत्वा कस्य वा न भवेद्भयम् ।
गुणवान्दयितो राज्ञः काकुत्स्थो यद्विवास्यते ॥ ११६ ॥
नूनं तु बलवाँल्लोके कृतान्तः सर्वमादिशन् ।
लोके रामाभिरामस्त्वं वनं यत्र गमिष्यति ॥ ११७ ॥
अयं तु मामात्मभवस्तवादर्शनमारुतः ।
विलापदुःखसमिधो रुदिताश्रुहुताहुतिः ॥ ११८ ॥
चिन्ताबाष्पमहाधूमस्तवागमनचिन्तजः ।
कर्शयित्वाधिकं पुत्र ! निःश्वासायाससम्भवः ॥ ११९ ॥
त्वया विहीनामिह मां शोकाग्निरतुलो महान् ।
प्रधक्ष्यति यथा कक्षं चित्रभानुर्हिमात्यये ॥ १२० ॥
कथं हि धेनुः स्वं वत्सं गच्छन्तमनुगच्छति ।
अहं त्वानुगमिष्यामि यत्र वत्स ! गमिष्यसि ॥ १२१ ॥
यथा निगदितं मात्रा तद्वाक्यं पुरुषर्षभः ।
श्रुत्वा रामोऽब्रवीद्वाक्यं मातरं भृशदुःखिताम् ॥ १२२ ॥
कैकेय्या वञ्चितो राजा मयि चारण्यमाश्रिते ।
भवत्या च परित्यक्तो न नूनं वर्तयिष्यति ॥ १२३ ॥
भर्तुः पुनः परित्यागो नृशंसः केवलं स्त्रियाः ।
स भवत्या न कर्तव्यो मनसापि विगर्हितः ॥ १२४ ॥
यावज्जीवति काकुत्स्थः पिता मे जगतीपतिः ।
शुश्रूषा क्रियतां तावत्स हि धर्मः सनातनः ॥ १२५ ॥
एवमुक्ता तु रामेण कौसल्या शुभदर्शना ।
तथेत्युवाच सुप्रीता राममक्लिष्टकारिणम् ॥ १२६ ॥
एवमुक्तस्तु वचनं रामो धर्मभृतां वरः ।

भूयस्तामब्रवीद्वाक्यं मातरं भृशदुःखिताम् ॥ १२७ ॥

मया चैव भवत्या च कर्तव्यं वचनं पितुः ।
राजा भर्ता गुरुः श्रेष्ठः सर्वेषामीश्वरः प्रभुः ॥ १२८ ॥
इमानि तु महारण्ये विहृत्य नव पञ्च च ।
वर्षाणि परमप्रीत्या स्थास्यामि वचने तव ॥ १२९ ॥
एवमुक्ता प्रियं पुत्रं बाष्पपूर्णानना तदा ।
उवाच परमार्ता तु कौसल्या सुतवत्सला ॥ १३० ॥
आसां राम ! सपत्नीनां वस्तुं मध्ये न मे क्षमम् ।
नय मामपि काकुत्स्थ ! वनं वन्यां मृगीमिव ॥ १३१ ॥
यदि ते गमने बुद्धिः कृता पितुरपेक्षया ।
तां तथा रुदतीं रामोऽरुदन्वचनमब्रवीत् ॥ १३२ ॥
जीवन्त्या हि स्त्रिया भर्ता दैवतं प्रभुरेव च ।
भवत्या मम चैवाद्य राजा प्रभवति प्रभुः ॥ १३३ ॥
न ह्यनाथा वयं राज्ञा लोकनाथेन धीमता ।
भरतश्चापि धर्मात्मा सर्वभूतप्रियंवदः ॥ १३४ ॥
भवतीमनुवर्तेत स हि धर्मरतः सदा ।
यथा मयि तु निष्क्रान्ते पुत्रशोकेन पार्थिवः ॥ १३५ ॥
श्रमं नावाप्नुयात्किञ्चिदप्रमत्ता तथा कुरु ।
दारुणश्चाप्ययं शोको यथैनं न विनाशयेत् ॥ १३६ ॥
राज्ञो वृद्धस्य सततं हितं चर समाहिता ।
व्रतोपवासनिरता या नारी परमोत्तमा ॥ १३७ ॥
भर्तारं नानुवर्तेत सा च पापगतिर्भवेत् ।
भर्तुः शुश्रूषया नारी लभते स्वर्गमुत्तमम् ॥ १३८ ॥
अपि या निर्नमस्कारा निवृत्ता देवपूजनात् ।
शुश्रूषामेव कुर्वीत भर्तुः प्रियहिते रता ॥ १३९ ॥
एष धर्मः स्त्रिया नित्यो वेदे लोके श्रुतः स्मृतः ।
अग्निकार्येषु च सदा सुमनोभिश्च देवताः ॥ १४० ॥
पूज्यास्ते मत्कृते देवि ! ब्राह्मणाश्चैव सत्कृताः ।

एवं कालं प्रतीक्षस्व ममागमनकाङ्क्षिणी ॥ १४१ ॥

नियता नियताहारा भर्तृशुश्रूषणे रता ।
प्राप्स्यसे परमं कामं मयि पर्यागते सति ।
यदि धर्मभृतां श्रेष्ठो धारयिष्यति जीवितम् ॥ १५२ ॥

आशीर्वादः

एवमुक्ता तु रामेण बाष्पपर्याकुलेक्षणा ।
कौसल्या पुत्रशोकार्ता रामं वचनमब्रवीत् ॥ १ ॥
गमने सुकृतां बुद्धिं न ते शक्नोमि पुत्रक !
विनिवर्तयितुं वीर ! नूनं कालो दुरत्ययः ॥ २ ॥
पुनस्त्वयि निवृत्ते तु भविष्यामि गतक्लमा ।
प्रत्यागते महाभागे कृतार्थे चरितव्रते ।
पितुरानृण्यतां प्राप्ते स्वपिष्ये परमं सुखम् ॥ ३ ॥
कृतान्तस्य गतिः पुत्र ! दुर्विभाव्या सदा भुवि ।
यस्त्वां संचोदयति मे वच आविद्धय राघव ! ॥ ४ ॥
गच्छेदानीं महाबाहो ! क्षेमेण पुनरागतः ।
नन्दयिष्यसि मां पुत्र ! साम्ना श्लक्ष्णेन चारुणा ॥ ५ ॥
सा विनीय तमायासमुपस्पृश्य जलं शुचि ।
चकार माता रामस्य मङ्गलानि मनस्विनी ॥ ६ ॥
न शक्यते वारयितुं गच्छेदानीं रघूत्तम !
शीघ्रं च विनिवर्तस्व वर्तस्व च सतां क्रमे ॥ ७ ॥
यं पालयसि धर्मं त्वं प्रीत्या च नियमेन च ।
स वै राघवशार्दूल ! धर्मस्त्वामभिरक्षतु ॥ ८ ॥
येभ्यः प्रणमसे पुत्र ! देवेष्वायतनेषु च ।
ते च त्वामभिरक्षन्तु वने सह महर्षिभिः ॥ ९ ॥
यानि दत्तानि तेऽस्त्राणि विश्वामित्रेण धीमता ।
तानि त्वामभिरक्षन्तु गुणैः समुदितं सदा ॥ १० ॥

पितृशुश्रूषया पुत्र ! मातृशुश्रूषया तथा ।

कथा का एक अंश काव्य

सत्येन च महाबाहो ! चिरं जीवाभिरक्षितः ॥ ११ ॥
समित्कुशपवित्राणि वेद्यश्चायतनानि च ।
स्थण्डिलानि च विप्राणां शैला वृक्षाः क्षुपा ह्रदाः ॥ १२ ॥
पतङ्गाः पन्नगाः सिंहास्त्वां रक्षन्तु नरोत्तम ! ॥ १३ ॥
स्वस्ति साध्याश्च विश्वे च मरुतश्च महर्षिभिः ।
स्वस्ति धाता विधाता च स्वस्ति पूषा भगोऽर्यमा ॥ १४ ॥
लोकपालाश्च ते सर्वे वासवप्रमुखास्तथा ।
ऋतवः षट् च ते सर्वे मासाः संवत्सराः क्षपाः ॥ १५ ॥
दिनानि च मुहूर्ताश्च स्वस्ति कुर्वन्तु ते सदा ।
श्रुतिः स्मृतिश्च धर्मश्च पातु त्वां पुत्र ! सर्वतः ॥ १६ ॥
स्कन्दश्च भगवान्देवः सोमश्च सबृहस्पतिः ।
सप्तर्षयो नारदश्च ते त्वां रक्षन्तु सर्वतः ॥ १७ ॥
ते चापि सर्वतः सिद्धा दिशश्च सदिगीश्वराः ।
स्तुता मया वने तस्मिन्पान्तु त्वां पुत्र ! नित्यशः ॥ १८ ॥
शैलाः सर्वे समुद्राश्च राजा वरुण एव च ।
द्यौरन्तरिक्षं पृथिवी वायुश्च सचराचरः ॥ १६ ॥
नक्षत्राणि च सर्वाणि ग्रहाश्च सह दैवतैः ।
अहोरात्रे तथा सन्ध्ये पान्तु त्वां वनमाश्रितम् ॥ २० ॥
ऋतवश्चापि षट् चान्ये मासाः संवत्सरास्तथा ।
कलाश्च काष्ठाश्च तथा तव शर्म दिशन्तु ते ॥ २१ ॥
महावनेऽपि चरतो मुनिवेषस्य धीमतः ।
तथा देवाश्च दैत्याश्च भवन्तु सुखदाः सदा ॥ २२ ॥
राक्षसानां पिशाचानां रौद्राणां क्रूरकर्मणाम् ।
क्रव्यादानां च सर्वेषां मा भूत्पुत्रक ! ते भयम् ॥ २३ ॥
प्लवगा वृश्चिका दंशा मशकाश्चैव कानने ।
सरीसृपाश्च कीटाश्च मा भूवन्गहने तव ॥ २४ ॥
महाद्विपाश्च सिंहाश्च व्याघ्रा ऋक्षाश्च दंष्ट्रिणः ।
महिषाः शृङ्गिणो रौद्रा न ते द्रुह्यन्तु पुत्रक ! ॥ २५ ॥
नृमांसभोजना रौद्रा ये चान्ये सर्वजातयः ।

मा च त्वां हिंसिषुः पुत्र ! मया संपूजितास्त्विह ॥ २६ ॥
आगमास्ते शिवाः सन्तु सिध्यन्तु च पराक्रमाः ।
सर्वसंपत्तयो राम ! स्वस्तिमान्गच्छ पुत्रक ! ॥ २७ ॥
स्वस्ति तेऽस्त्वान्तरिक्षेभ्यः पार्थिवेभ्यः पुनः पुनः ।
सर्वेभ्यश्चैव देवेभ्यो ये च ते परिपन्थिनः ॥ २८ ॥
शुक्रः सोमश्च सूर्यश्च धनदोऽथ यमस्तथा ।
पान्तु त्वामर्चिता राम ! दण्डकारण्यवासिनम् ॥ २९ ॥
अग्निर्वायुस्तथा धूमो मन्त्राश्चर्षिमुखच्युताः ।
उपस्पर्शनकाले तु पान्तु त्वां रघुनन्दन ! ॥ ३० ॥
सर्वलोकप्रभुर्ब्रह्मा भूतकर्तॄ तथर्षयः ।
ये च शेषाः सुरास्ते तु रक्षन्तु वनवासिनम् ॥ ३१ ॥
इति माल्यैः सुरगणान्गन्धैश्चापि यशस्विनः ।
स्तुतिभिश्चानुरूपाभिरानर्चायतलोचना ॥ ३२ ॥
ज्वलनं समुपादाय ब्राह्मणेन महात्मना ।
हावयामास विधिना राममङ्गलकारणात् ॥ ३३ ॥
घृतं श्वेतानि माल्यानि समिधश्चैव सर्षपान् ।
उपसंपादयामास कौसल्या परमाङ्गना ॥ ३४ ॥
उपाध्यायः स विधिना हुत्वा शान्तिमनामयम् ।
हुतहव्यावशेषेण बाह्यं बलिमकल्पयत् ॥ ३५ ॥
मधुदध्यक्षतघृतैः स्वस्तिवाच्यं द्विजांस्ततः ।
वाचयामास रामस्य वने स्वस्त्ययनक्रियाम् ॥ ३६ ॥
ततस्तस्मै द्विजेन्द्राय राममाता यशस्विनी ।
दक्षिणां प्रददौ काम्यां राघवं चेदमब्रवीत् ॥ ३७ ॥
यन्मङ्गलं सहस्राक्षे सर्वदेवनमस्कृते ।
वृत्रनाशे समभवत्तत्ते भवतु मङ्गलम् ॥ ३८ ॥
यन्मङ्गलं सुपर्णस्य विनताऽकल्पयत्पुरा ।
अमृतं प्रार्थमानस्य तत्ते भवतु मङ्गलम् ॥ ३९ ॥
अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत् ।

अदितिर्मङ्गलं प्रादात्तत्ते भवतु मङ्गलम् ॥ ४० ॥

त्रिविक्रमान्प्रक्रमतो विष्णोरतुलतेजसः ।
यदासीन्मङ्गलं राम ! तत्ते भवतु मङ्गलम् ॥ ४१ ॥
ऋषयः सागरा द्वीपा वेदा लोका दिशश्च ताः ।
मङ्गलानि महाबाहो ! दिशन्तु शुभमङ्गलम् ॥ ४२ ॥
इति पुत्रस्य शेषाश्च कृत्वा शिरसि भामिनी ।
गन्धैश्चापि समालभ्य राममायतलोचना ॥ ४३ ॥
औषधीं च सुसिद्धार्थां विशल्यकरणीं शुभाम् ।
चकार रक्षां कौसल्या मन्त्रैरभिजजाप च ॥ ४४ ॥
उवाचापि प्रहृष्टेव सा दुःखवशवर्तिनी ।
वाङ्मात्रेण न भावेन वाचा संसज्जमानया ॥ ४५ ॥
आनम्य मूर्ध्नि चाघ्राय परिष्वज्य यशस्विनी ।
अवदत्पुत्रमिष्टार्थो गच्छ राम ! यथासुखम् ॥ ४६ ॥
अरोगं सर्वसिद्धार्थमयोध्यां पुनरागतम् ।
पश्यामि त्वां सुखं वत्स ! सन्धितं राजवर्त्मसु ॥ ४७ ॥
भद्रासनगतं राम ! वनवासादिहागतम् ।
द्रक्ष्यामि च पुनस्त्वां तु तीर्णवन्तं पितुर्वचः ॥ ४८ ॥
मङ्गलैरुपसंपन्नो वनवासादिहागतः ।
वध्वाश्च मम नित्यं त्वं कामान्संवर्ध याहि भोः ॥ ४९ ॥
मयार्चिता देवगणाः शिवादयो
महर्षयो भूतगणाः सुरोरगाः ।
अभिप्रयातस्य वनं चिराय ते
हितानि काङ्क्षन्तु दिशश्च राघव ! ॥ ५० ॥
इतीव चाश्रुप्रतिपूर्णलोचना
समाप्य च स्वस्त्ययनं यथाविधि ।
प्रदक्षिणं चापि चकार राघवं
पुनः पुनश्चापि निरीक्ष्य सस्वजे ॥ ५१ ॥
तया हि देव्या च कृतप्रदक्षिणो
निपीड्य मातुश्चरणौ पुनः पुनः ।

जगाम सीतानिलयं महायशाः
स राघवः प्रज्वलितस्तया श्रिया ॥ ५२ ॥

पतिव्रता सीता

प्रविवेशाथ रामस्तु स्ववेश्म सुविभूषितम् ।
प्रहृष्टजनसंपूर्णं ह्रिया किञ्चिदवाङ्मुखः ॥ १ ॥
अथ सीता समुत्पत्य वेपमाना च तं पतिम् ।
अपश्यच्छोकसन्तप्तं चिन्ताव्याकुलितेन्द्रियम् ॥ २ ॥
तां दृष्ट्वा स हि धर्मात्मा न शशाक मनोगतम् ।
तं शोकं राघवः सोढुं ततो विवृततां गतः ॥ ३ ॥
विवर्णवदनं दृष्ट्वा तं प्रस्विन्नममर्षणम् ।
आह दुःखाभिसन्तप्ता किमिदानीमिदं प्रभो ! ॥ ४ ॥
अद्य बार्हस्पतः श्रीमान्युक्तः पुष्येण राघव !
प्रोच्यते ब्राह्मणैः प्राज्ञैः केन त्वमसि दुर्मनाः ॥ ५ ॥
न ते शतशलाकेन जलफेननिभेन च ।
आवृतं वदनं वल्गुच्छत्रेणाभिविराजते ॥ ६ ॥
व्यजनाभ्यां च मुख्याभ्यां शतपत्रनिभेक्षणम् ।
चन्द्रहंसप्रकाशाभ्यां वीज्यते न तवाननम् ॥ ७ ॥
वाग्मिनो वन्दिनश्चापि प्रहृष्टास्त्वां नरर्षभ !
स्तुवन्तो नाद्य दृश्यन्ते मङ्गलैः सूतमागधाः ॥ ८ ॥
न ते क्षौद्रं च दधि च ब्राह्मणा वेदपारगाः ।
मूर्ध्नि मूर्धाभिषिक्तस्य ददति स्म विधानतः ॥ ९ ॥
न त्वां प्रकृतयः सर्वाः श्रेणीमुख्याश्च भूषिताः ।
अनुव्रजितुमिच्छन्ति पौरजानपदास्तथा ॥ १० ॥
चतुर्भिर्वेगसम्पन्नैर्हयैः काञ्चनभूषणैः ।
मुख्यः पुष्परथो युक्तः किं न गच्छति तेऽग्रतः ॥ ११ ॥
न हस्ती चाग्रतः श्रीमांस्तव लक्षणपूजितः ।

प्रयाणे लक्ष्यते वीर ! कृष्णमेघगिरिप्रभः ॥ १२ ॥

न च काञ्चनचित्रं ते पश्यामि प्रियदर्शन !
भद्रासनं पुरस्कृत्य यान्तं वीर ! पुरःसरम् ॥ १३ ॥
अभिषेको यदा सज्जः किमिदानीमिदं तव ।
अपूर्वो मुखवर्णश्च न प्रहर्षश्च लक्ष्यते ॥ १४ ॥
इतीव विलपन्तीं तां प्रोवाच रघुनन्दनः ।
सीते ! तत्रभवांस्तातः प्रव्राजयति मां वनम् ॥ १५ ॥
कुले महति सम्भूते ! धर्मज्ञे ! धर्मचारिणि !
शृणु जानकि ! येनेदं क्रमेणाद्यागतं मम ॥ १६ ॥
राज्ञा सत्यप्रतिज्ञेन पित्रा दशरथेन वै ।
कैकेय्यै मम मात्रे तु पुरा दत्तौ महावरौ ॥ १७ ॥
तथाद्य मम सज्जेऽस्मिन्नभिषेके नृपोद्यते ।
प्रचोदितः स समयो धर्मेण प्रतिनिर्जितः ॥ १८ ॥
चतुर्दश हि वर्षाणि वस्तव्यं दण्डके मया ।
पित्रा मे भरतश्चापि यौवराज्ये नियोजितः ॥ १९ ॥
सोऽहं त्वामागतो द्रष्टुं प्रस्थितो विजनं वनम् ।
भरतस्य समीपे ते नाहं कत्थ्यः कदाचन ॥ २० ॥
ऋद्धियुक्ता हि पुरुषा न सहन्ते परस्तवम् ।
तस्मान्न ते गुणाः कथ्या भरतस्याग्रतो मम ॥ २१ ॥
अहं ते नानुवक्तव्यो विशेषेण कदाचन ।
अनुकूलतया शक्यं समीपे तस्य वर्तितुम् ॥ २२ ॥
तस्मै दत्तं नृपतिना यौवराज्यं सनातनम् ।
स प्रसाद्यस्त्वया सीते ! नृपतिश्च विशेषतः ॥ २३ ॥
अहं चापि प्रतिज्ञां तां गुरोः समनुपालयन् ।
वनमद्यैव यास्यामि स्थिरीभव मनस्विनि ! ॥ २४ ॥
याते च मयि कल्याणि ! वनं मुनिनिषेवितम् ।
व्रतोपवासपरया भवितव्यं त्वयानघे ! ॥ २५ ॥
कल्यमुत्थाय देवानां कृत्वा पूजां यथाविधि ।
वन्दितव्यो दशरथः पिता मम जनेश्वरः ॥ २६ ॥
माता च मम कौसल्या वृद्धा सन्तापकर्शिता ।

धर्ममेवाग्रतः कृत्वा त्वत्तः सम्मानमर्हति ॥ २७ ॥
वन्दितव्याश्च ते नित्यं याः शेषा मम मातरः ।
स्नेहप्रणयसम्भोगैः समा हि मम मातरः ॥ २८ ॥
भ्रातृपुत्रसमौ चापि द्रष्टव्यौ च विशेषतः ।
त्वया भरतशत्रुघ्नौ प्राणैः प्रियतरौ मम ॥ २९ ॥
विप्रियं च न कर्तव्यं भरतस्य कदाचन ।
स हि राजा च वैदेहि ! देशस्य च कुलस्य च ॥ ३० ॥
आराधिता हि शीलेन प्रयत्नैश्चोपसेविताः ।
राजानः संप्रसीदन्ति प्रकुप्यन्ति विपर्यये ॥ ३१ ॥
औरस्यानपि पुत्रान्हि त्यजन्त्यहितकारिणः ।
समर्थान्संप्रगृह्णन्ति जनानपि नराधिपाः ॥ ३२ ॥
सा त्वं वसेह कल्याणि ! राज्ञः समनुवर्तिनी ।
भरतस्य रता धर्मे सत्यव्रतपरायणा ॥ ३३ ॥
अहं गमिष्यामि महावनं प्रिये !
त्वया हि वस्तव्यमिहैव भामिनि !
यथा व्यलीकं कुरुषे न कस्यचित्
तथा त्वया कार्यमिदं वचो मम ॥ ३४ ॥
एवमुक्ता तु वैदेही प्रियार्हा प्रियवादिनी ।
प्रणयादेव संक्रुद्धा भर्तारमिदमब्रवीत् ॥ ३५ ॥
किमिदं भाषसे राम ! वाक्यं लघुतया ध्रुवम् ।
त्वया यदपहास्यं मे श्रुत्वा नरवरोत्तम ! ॥ ३६ ॥
वीराणां राजपुत्राणां शस्त्रास्त्रविदुषां नृप !
अनर्हमयशस्यं च न श्रोतव्यं त्वयेरितम् ॥ ३७ ॥
आर्यपुत्र ! पिता माता भ्राता पुत्रस्तथा स्नुषा ।
स्वानि पुण्यानि भुञ्जानाः स्वं स्वं भाग्यमुपासते ॥ ३८ ॥
भर्तुर्भाग्यं तु नार्येका प्राप्नोति पुरुषर्षभ !
अतश्चैवाहमादिष्टा वने वस्तव्यमित्यपि ॥ ३९ ॥

न पिता नात्मजो नात्मा न माता न सखीजनः ।
इह प्रेत्य च नारीणां पतिरेको गतिः सदा ॥ ४० ॥

यदि त्वं प्रस्थितो दुर्गं वनमद्यैव राघव !
अग्रतस्ते गमिष्यामि मृद्नन्ती कुशकण्टकान् ॥ ४१ ॥
ईर्ष्यां रोषं बहिष्कृत्य भुक्तशेषमिवोदकम् ।
नय मां वीर ! विस्रब्धः पापं मयि न विद्यते ॥ ४२ ॥
प्रासादाग्रे विमानैर्वा वैहायसगतेन वा ।
सर्वावस्थागता भर्तुः पादच्छाया विशिष्यते ॥ ४३ ॥
अनुशिष्टास्मि मात्रा च पित्रा च विविधाश्रयम् ।
नास्मि सम्प्रति वक्तव्या वर्तितव्यं यथा मया ॥ ४४ ॥
अहं दुर्गं गमिष्यामि वनं पुरुषवर्जितम् ।
नानामृगगणाकीर्णं शार्दूलगणसेवितम् ॥ ४५ ॥
सुखं वने निवत्स्यामि यथैव भवने पितुः ।
अचिन्तयन्ती त्रींल्लोकांश्चिन्तयन्ती पतिव्रतम् ॥ ४६ ॥
शुश्रूषमाणा ते नित्यं नियता ब्रह्मचारिणी ।
सह रंस्ये त्वया वीर ! वनेषु मधुगन्धिषु ॥ ४७ ॥
त्वं हि कर्तुं वने शक्तो राम ! संपरिपालनम् ।
अन्यस्यापि जनस्येह किं पुनर्मम मानद ! ॥ ४८ ॥
साहं त्वया गमिष्यामि वनमद्य न संशयः ।
नाहं शक्या महाभाग ! निवर्तयितुमुद्यता ॥ ४९ ॥
फलमूलाशना नित्यं भविष्यामि न संशयः ।
न ते दुःखं करिष्यामि निवसन्ती त्वया सह ॥ ५० ॥
अग्रतस्ते गमिष्यामि भोक्ष्ये भुक्तवति त्वयि ।
इच्छामि परतः शैलान्पल्वलानि सरांसि च ॥ ५१ ॥
द्रष्टुं सर्वत्र निर्भीता त्वया नाथेन धीमता ।
हंसकारण्डवाकीर्णाः पद्मिनीः साधुपुष्पिताः ॥ ५२ ॥
इच्छेयं सुखिनी द्रष्टुं त्वया वीरेण संगता ।
अभिषेकं करिष्यामि तासु नित्यमनुव्रता ॥ ५३ ॥
सह त्वया विशालाक्ष ! रंस्ये परमनन्दिनी ।
एवं वर्षसहस्राणि शतं वापि त्वया सह ॥ ५४ ॥
व्यतिक्रमं न वेत्स्यामि स्वर्गोऽपि हि न मे मतः ।

स्वर्गेऽपि च विना वासो भविता यदि राघव !
त्वया विना नरव्याघ्र ! नाहं तदपि रोचये ॥ ५५ ॥
अहं गमिष्यामि वनं सुदुर्गमं
मृगायुतं वानरवारणैश्च ।
वने निवत्स्यामि यथा पितुर्गृहे
तवैव पादावुपगृह्य संमता ॥ ५६ ॥
अनन्यभावामनुरक्तचेतसं
त्वया वियुक्तां मरणाय निश्चिताम् ।
नयस्व मां साधु कुरुष्व याचनां
नातो मया ते गुरुता भविष्यति ॥ ५७ ॥
तथा ब्रुवाणामपि धर्मवत्सलां
न च स्म सीतां नृवरो निनीषति ।
उवाच चैनां बहु सन्निवर्तने
वने निवासस्य च दुखितां प्रति ॥ ५८ ॥
स एवं ब्रुवतीं सीतां धर्मज्ञां धर्मवत्सलः ।
न नेतुं कुरुते बुद्धिं वने दुःखानि चिन्तयन् ॥ ५९ ॥
सान्त्वयित्वा ततस्तां तु बाष्पदूषितलोचनाम् ।
निवर्तनार्थे धर्मात्मा वाक्यमेतदुवाच ह ॥ ६० ॥
सीते ! महाकुलीनासि धर्मे च निरता सदा ।
इहाचरस्व धर्मं त्वं यथा मे मनसः सुखम् ॥ ६१ ॥
सीते ! यथा त्वां वक्ष्यामि तथा कार्यं त्वयाबले !
वने दोषा हि बहवो वसतस्तान्निबोध मे ॥ ६२ ॥
सीते ! विमुच्यतामेषा वनवासकृता मतिः ।
बहुदोषं हि कान्तारं वनमित्यभिधीयते ॥ ६३ ॥
हितबुद्ध्या खलु वचो मयैतदभिधीयते ।
सदा सुखं न जानामि दुःखमेव सदा वनम् ॥ ६४ ॥
गिरिनिर्झरसम्भूता गिरिनिर्दरिवासिनाम् ।
सिंहानां निनदा दुःखाः श्रोतुं दुःखमतो वनम् ॥ ६५ ॥
क्रीडमानाश्च विस्रब्धा मत्ताः शून्ये तथा मृगाः ।

दृष्ट्वा समभिवर्तन्ते सीते ! दुःखमतो वनम् ॥ ६६ ॥
सग्राहाः सरितश्चैव पङ्कवत्यस्तु दुस्तराः ।
मत्तैरपि गजैर्नित्यमतो दुःखतरं वनम् ॥ ६७ ॥
लताकण्टकसंकीर्णाः कृकवाकूपनादिताः ।
निरपाश्च सुदुःखाश्च मार्गा दुःखमतो वनम् ॥ ६८ ॥
सुप्यते पर्णशय्यासु स्वयंभग्नासु भूतले ।
रात्रिषु श्रमखिन्नेन तस्माद् दुःखमतो वनम् ॥ ६९ ॥
अहोरात्रं च संतोषः कर्तव्यो नियतात्मना ।
फलैर्वृक्षावपतितैः सीते ! दुःखमतो वनम् ॥ ७० ॥
उपवासश्च कर्तव्यो यथा प्राणेन मैथिलि !
जटाभारश्च कर्तव्यो वल्कलाम्बरधारणम् ॥ ७१ ॥
देवतानां पितॄणां च कर्तव्यं विधिपूर्वकम् ।
प्राप्तानामतिथीनां च नित्यशः प्रतिपूजनम् ॥ ७२ ॥
कार्यस्त्रिरभिषेकश्च काले काले च नित्यशः ।
चरतां नियमेनैव तस्माद् दुःखतरं वनम् ॥ ७३ ॥
उपहारश्च कर्तव्यः कुसुमैः स्वयमाहृतैः ।
आर्षेण विधिना वेद्यां सीते ! दुःखमतो वनम् ॥ ७४ ॥
यथालब्धेन कर्तव्यः संतोषस्तेन मैथिलि !
यथाहारैर्वनचरैः सीते ! दुःखमतो वनम् ॥ ७५ ॥
अतीव वातस्तिमिरं बुभुक्षा चास्ति नित्यशः ।
भयानि च महान्त्यत्र अतो दुःखतरं वनम् ॥ ७६ ॥
सरीसृपाश्च बहवो बहुरूपाश्च भामिनि !
चरन्ति पथि ते दर्पात्ततो दुःखतरं वनम् ॥ ७७ ॥
नदीनिलयनाः सर्पा नदीकुटिलगामिनः ।
तिष्ठन्त्यावृत्य पन्थानमतो दुःखतरं वनम् ॥ ७८ ॥
पतङ्गा वृश्चिकाः कीटा दंशाश्च मशकैः सह ।
बाधन्ते नित्यमबले ! सर्वं दुःखमतो वनम् ॥ ७९ ॥

द्रुमाः कण्टकिनश्चैव कुशाः काशाश्च भामिनि !

वने व्याकुलशाखाग्रास्तेन दुःखमतो वनम् ॥ ८० ॥
कायाक्लेशाश्च बहवो भयानि विविधानि च ।
अरण्यवासे वसतो दुःखमेव सदा वनम् ॥ ८१ ॥
क्रोधलोभौ विमोक्तव्यौ कर्तव्या तपसे मतिः ।
न भेतव्यं च भेतव्ये दुःखं नित्यमतो वनम् ॥ ८२ ॥
तदलं ते वनं गत्वा क्षेमं नहि वनं तव ।
विमृशन्निव पश्यामि बहुदोषकरं वनम् ॥ ८३ ॥
वनं तु नेतुं न कृता मतिर्यदा
बभूव रामेण तदा महात्मना ।
न तस्य सीता वचनं चकार तं
ततोऽब्रवीद्राममिदं सुदुःखिता ॥ ८४ ॥
एतत्तु वचनं श्रुत्वा सीता रामस्य दुःखिता ।
प्रसक्ताश्रुमुखी मन्दमिदं वचनमब्रवीत् ॥ ८५ ॥
ये त्वया कीर्तिता दोषा वने वस्तव्यतां प्रति ।
गुणानित्येव तान्विद्धि तव स्नेहपुरस्कृता ॥ ८६ ॥
मृगाः सिंहा गजाश्चैव शार्दूलाः शरभास्तथा ।
चमराः सृमराश्चैव ये चान्ये वनचारिणः ॥ ८७ ॥
अदृष्टपूर्वरूपत्वात्सर्वे ते तव राघव !
रूपं दृष्ट्वाऽपसर्पेयुस्तव सर्वे हि बिभ्यति ॥ ८८ ॥
त्वया च सह गन्तव्यं मया गुरुजनाज्ञया ।
त्वद्वियोगेन मे राम ! त्यक्तव्यमिह जीवितम् ॥ ८९ ॥
नहि मां त्वत्समीपस्थामपि शक्रोऽपि राघव !
सुराणामीश्वरः शक्तः प्रधर्षयितुमोजसा ॥ ९० ॥
पतिहीना तु या नारी न सा शक्ष्यति जीवितुम् ।
काममेवंविधं राम ! त्वया मम निदर्शितम् ॥ ९१ ॥
अथापि च महाप्राज्ञ ! ब्राह्मणानां मया श्रुतम् ।
पुरा पितृगृहे सत्यं वस्तव्यं किल मे वने ॥ ९२ ॥
लक्षणिभ्यो द्विजातिभ्यः श्रुत्वाहं वचनं गृहे ।
वनवासकृतोत्साहा नित्यमेव महाबल ! ॥ ९३ ॥

आदेशो वनवासस्य प्राप्तव्यः स मया किल ।
सा त्वया सह भर्त्राहं यास्यामि प्रिय ! नान्यथा ॥ ६४ ॥
कृतादेशा भविष्यामि गमिष्यामि त्वया सह ।
कालश्चायं समुत्पन्नः सत्यवाग्भवतु द्विजः ॥ ६५ ॥
वनवासे हि जानामि दुःखानि बहुधा किल ।
प्राप्यन्ते नियतं वीर ! पुरुषैरकृतात्मभिः ॥ ६६ ॥
कन्यया च पितुर्गेहे वनवासः श्रुतो मया ।
भिक्षिण्याः शमवृत्ताया मम मातुरिहाग्रतः ॥ ६७ ॥
प्रसादितश्च वै पूर्वं त्वं मे बहुतिथं प्रभो !
गमनं वनवासस्य काङ्क्षितं हि सह त्वया ॥ ६८ ॥
कृतक्षणाहं भद्रं ते गमनं प्रति राघव !
वनवासस्य शूरस्य मम चर्या हि रोचते ॥ ६९ ॥
शुद्धात्मन्प्रेमभावाद्धि भविष्यामि विकल्मषा ।
भर्तारमनुगच्छन्ती भर्ता हि मम दैवतम् ॥ १०० ॥
प्रेत्यभावे हि कल्याणः संगमो मे सदा त्वया ।
श्रुतिर्हि श्रूयते पुण्या ब्राह्मणानां यशस्विनाम् ॥ १०१ ॥
इहलोके च पितृभिर्या स्त्री यस्य महाबल !
अद्भिर्दत्ता स्वधर्मेण प्रेत्यभावेऽपि तस्य सा ॥ १०२ ॥
एवमस्मात्स्वकां नारीं सुवृत्तां हि पतिव्रताम् ।
नाभिरोचयसे नेतुं त्वं मां केनेह हेतुना ॥ १०३ ॥
भक्तां पतिव्रतां दीनां मां समां सुखदुःखयोः ।
नेतुमर्हसि काकुत्स्थ ! समानसुखदुःखिनीम् ॥ १०४ ॥
यदि मां दुःखितामेवं वनं नेतुं न चेच्छसि ।
विषमग्निं जलं वाहमास्थास्ये मृत्युकारणात् ॥ १०५ ॥
एवं बहुविधं तं सा याचते गमनं प्रति ।
नानुमेने महाबाहुस्तां नेतुं विजनं वनम् ॥ १०६ ॥
एवमुक्ता तु सा चिन्तां मैथिली समुपागता ।
स्नापयन्तीव गामुष्णैरश्रुभिर्नयनच्युतैः ॥ १०७ ॥
चिन्तयन्तीं तदा तां तु निवर्तयितुमात्मवान् ।

क्रोधाविष्टां तु वैदेहीं काकुत्स्थो बहु सान्त्वयत् ॥ १०
सान्त्व्यमाना तु रामेण मैथिली जनकात्मजा ।
वनवासनिमित्तार्थं भर्तारमिदमब्रवीत् ॥ १०६ ॥
सा तमुत्तमसंविग्ना सीता विपुलवक्षसम् ।
प्रणयाच्चाभिमानाच्च परिचिक्षेप राघवम् ॥ ११० ॥
किं त्वामन्यत वैदेहः पिता मे मिथिलाधिपः ।
राम ! जामातरं प्राप्य स्त्रियं पुरुषविग्रहम् ॥ १११ ॥
अनृतं बत लोकोऽयमज्ञानाद्यदि वक्ष्यति ।
तेजो नास्ति परं रामे तपतीव दिवाकरे ॥ ११२ ॥
किं हि कृत्वा विषण्णस्त्वं कुतो वा भयमस्ति ते ।
यत्परित्यक्तुकामस्त्वं मामनन्यपरायणाम् ॥ ११३ ॥
द्युमत्सेनसुतं वीरं सत्यवन्तमनुव्रताम् ।
सावित्रीमिव मां विद्धि त्वमात्मवशवर्तिनीम् ॥ ११४ ॥
न त्वहं मनसा त्वन्यं द्रष्टास्मि त्वदृतेऽनघ !
त्वया राघव ! गच्छेयं यथान्या कुलपांसनी ॥ ११५ ॥
स्वयं तु भार्यां कौमारीं चिरमध्युषितां सतीम् ।
शैलूष इव मां राम ! परेभ्यो दातुमिच्छसि ॥ ११६ ॥
यस्य पथ्यं च रामात्थ यस्य चार्थेऽवरुध्यसे ।
त्वं तस्य भव वश्यश्च विधेयश्च सदानघ ! ॥ ११७ ॥
स मामनादाय वनं न त्वं प्रस्थितुमर्हसि ।
तपो वा यदि वारण्यं स्वर्गो वा स्यात्त्वया सह ॥ ११८
न च मे भविता तत्र कश्चित्पथि परिश्रमः ।
पृष्ठतस्तव गच्छन्त्या विहारशयनेष्विव ॥ ११६ ॥
कुशकाशशरेषीका ये च कण्टकिनो द्रुमाः ।
तूलाजिनसमस्पर्शा मार्गे मम सह त्वया ॥ १२० ॥
महावातसमुद्भूतं यन्मामवकरिष्यति ।
रजो रमण ! तन्मन्ये परार्ध्यमिव चन्दनम् ॥ १२१ ॥
शाद्वलेषु यदा शिश्ये वनान्तर्वनगोचरा ।
कुथास्तरणयुक्तेषु किं स्यात्सुखतरं ततः ॥ १२२ ॥

पत्रं मूलं फलं यत्तु अल्पं वा यदि वा बहु ।
दास्यसे स्वयमाहृत्य तन्मेऽमृतरसोपमम् ॥ १२३ ॥
न मातुर्न पितुस्तत्र स्मरिष्यामि न वेश्मनः ।
आर्तवान्युपभुञ्जाना पुष्पाणि च फलानि च ॥ १२४ ॥
न च तत्र ततः किञ्चिद् द्रष्टुमर्हसि विप्रियम् ।
मत्कृते न च ते शोको न भविष्यामि दुर्भरा ॥ १२५ ॥
यस्त्वया सह स स्वर्गो निरयो यस्त्वया विना ।
इति जानन्परां प्रीतिं गच्छ राम ! मया सह ॥ १२६ ॥
अथ मामेवमव्यग्रां वनं नैव नयिष्यसि ।
विषमद्यैव पास्यामि मा वशं द्विषतां गमम् ॥ १२७ ॥
पश्चादपि हि दुःखेन मम नैवास्ति जीवितम् ।
उज्झितायास्त्वया नाथ ! तदैव मरणं वरम् ॥ १२८ ॥
इमं हि सहितुं शोकं मुहूर्तमपि नोत्सहे ।
किं पुनर्दशवर्षाणि त्रीणि चैकं च दुःखिता ॥ १२९ ॥
इति सा शोकसंतप्ता विलप्य करुणं बहु ।
चुक्रोश पतिमायस्ता भृशमालिङ्ग्य सस्वरम् ॥ १३० ॥
सा विद्धा बहुभिर्वाक्यैर्दिग्धैरिव गजाङ्गना ।
चिरसंनियतं बाष्पं मुमोचाग्निमिवारणिः ॥ १३१ ॥
तस्याः स्फटिकसंकाशं वारि सन्तापसम्भवम् ।
नेत्राभ्यां परिसुस्राव पङ्कजाभ्यामिवोदकम् ॥ १३२ ॥
तत्सितामलचन्द्राभं मुखमायतलोचनम् ।
पर्यशुष्यत बाष्पेण जलोद्धृतमिवाम्बुजम् ॥ १३३ ॥
तां परिष्वज्य बाहुभ्यां विसंज्ञामिव दुःखिताम् ।
उवाच वचनं रामः परिविश्वासयंस्तदा ॥ १३४ ॥
न देवि ! तव दुःखेन स्वर्गमप्यभिरोचये ।
नहि मेऽस्ति भयं किञ्चित्स्वयम्भोरिव सर्वतः ॥ १३५ ॥
तव सर्वमभिप्रायमविज्ञाय शुभानने !
वासं न रोचयेऽरण्ये, शक्तिमानपि रक्षणे ॥ १३६ ॥

यत्सृष्टासि मया सार्धं वनवासाय मैथिलि !

न विहातुं मया शक्या प्रीतिरात्मवता यथा ॥ १३७ ॥
धर्मस्तु गजनासोरु ! सद्भिराचरितः पुरा ।
तं चाहमनुवर्तिष्ये यथा सूर्यं सुवर्चला ॥ १३८ ॥
न खल्वहं न गच्छेयं वनं जनकनन्दिनि !
वचनं तन्नयति मां पितुः सत्योपबृंहितम् ॥ १३९ ॥
एष धर्मश्च सुश्रोणि ! पितुर्मातुश्च वश्यता ।
आज्ञां चाहं व्यतिक्रम्य नाहं जीवितुमुत्सहे ॥ १४० ॥
अस्वाधीनं कथं दैवं प्रकारैरभिराध्यते ।
स्वाधीनं समतिक्रम्य मातरं पितरं गुरुम् ॥ १४१ ॥
यत्र त्रयं त्रयो लोकाः पवित्रं तत्समं भुवि ।
नान्यदस्ति शुभापाङ्गे ! तेनेदमभिराध्यते ॥ १४२ ॥
न सत्यं दानमानौ वा यज्ञो वाप्याप्तदक्षिणः ।
तथा बलकराः सीते ! यथा सेवा पितुर्मता ॥ १४३ ॥
स्वर्गो धनं वा धान्यं वा विद्या पुत्राः सुखानि च ।
गुरुवृत्त्यनुरोधेन न किञ्चिदपि दुर्लभम् ॥ १४४ ॥
देवगन्धर्वगोलोकान्ब्रह्मलोकांस्तथापरान् ।
प्राप्नुवन्ति महात्मानो मातापितृपरायणाः ॥ १४५ ॥
स मां पिता यथा शास्ति सत्यधर्मपथे स्थितः ।
तथा वर्तितुमिच्छामि स हि धर्मः सनातनः ॥ १४६ ॥
मम सन्ना मतिः सीते ! नेतुं त्वां दण्डकावनम् ।
वसिष्यामीति सा त्वं मामनुयातुं सुनिश्चिता ॥ १४७ ॥
सा हि दिष्टानवद्याङ्गि ! वनाय मदिरेक्षणे !
अनुगच्छस्व मां भीरु ! सहधर्मचरी भव ॥ १४८ ॥
सर्वथा सदृशं सीते ! मम स्वस्य कुलस्य च ।
व्यवसायमनुक्रान्ता कान्ते ! त्वमतिशोभनम् ॥ १४९ ॥
आरभस्व शुभश्रोणि ! वनवासक्षमाः क्रियाः ।
नेदानीं त्वदृते सीते ! स्वर्गोऽपि मम रोचते ॥ १५० ॥
ब्राह्मणेभ्यश्च रत्नानि भिक्षुकेभ्यश्च भोजनम् ।

देहि चाशंसमानेभ्यः संत्वरस्व च मा चिरम् ॥ १५१ ॥

भूषणानि महार्हाणि वरवस्त्राणि यानि च ।
रमणीयाश्च ये केचित्क्रीडार्थाश्चाप्युपस्कराः ॥ १५२ ॥
शयनीयानि यानानि मम चान्यानि यानि च ।
देहि स्वभृत्यवर्गस्य ब्राह्मणानामनन्तरम् ॥ १५३ ॥
अनुकूलं तु सा भर्तुर्ज्ञात्वा गमनमात्मनः ।
क्षिप्रं प्रमुदिता देवी दातुमेव प्रचक्रमे' ॥ १५४ ॥

भ्राता लक्ष्मणः

एवं श्रुत्वा स संवादं लक्ष्मणः पूर्वमागतः ।
बाष्पपर्याकुलमुखः शोकं सोढुमशक्नुवन् ॥ १ ॥
स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः ।
सीतामुवाचातियशां राघवं च महाव्रतम् ॥ २ ॥
'यदि गन्तुं कृता बुद्धिर्वनं मृगगजायुतम् ।
अहं त्वानुगमिष्यामि वनमग्रे धनुर्धरः ॥ ३ ॥
मया समेतोऽरण्यानि रम्याणि विचरिष्यसि ।
पक्षिभिर्भृङ्गयूथैश्च संघुष्टानि समन्ततः ॥ ४ ॥
न देवलोकाक्रमणं नामरत्वमहं वृणे ।
ऐश्वर्यं चापि लोकानां कामये न त्वया विना' ॥ ५ ॥
एवं ब्रुवाणः सौमित्रिर्वनवासाय निश्चितः ।
रामेण बहुभिः सान्त्वैर्निषिद्धः पुनरब्रवीत् ॥ ६ ॥
'अनुज्ञातस्तु भवता पूर्वमेव यदस्म्यहम् ।
किमिदानीं पुनरपि क्रियते मे निवारणम् ॥ ७ ॥
यदर्थं प्रतिषेधो मे क्रियते गन्तुमिच्छतः ।
एतदिच्छामि विज्ञातुं संशयो हि ममानघ !' ॥ ८ ॥
ततोऽब्रवीन्महातेजा रामो लक्ष्मणमग्रतः ।
स्थितं प्राग्गामिनं धीरं याचमानं कृताञ्जलिम् ॥ ९ ॥
'स्निग्धो धर्मरतो धीरः सततं सत्पथे स्थितः ।

प्रियः प्राणसमो वश्यो विधेयश्च सखा च मे ॥ १० ॥

मयाद्य सह सौमित्रे ! त्वयि गच्छति तद्वनम् ।
को भजिष्यति कौसल्यां सुमित्रां वा यशस्विनीम् ॥ ११
अभिवर्षति कामैर्यः पर्जन्यः पृथिवीमिव ।
स कामपाशपर्यस्तो महातेजा महीपतिः ॥ १२ ॥
सा हि राज्यमिदं प्राप्य नृपस्याश्वपतेः सुता ।
दुःखितानां सपत्नीनां न करिष्यति शोभनम् ॥ १३ ॥
न स्मरिष्यति कौसल्यां सुमित्रां च सुदुःखिताम् ।
भरतो राज्यमासाद्य कैकेय्यां पर्यवस्थितः ॥ १४ ॥
तामार्यां स्वयमेवेह राजानुग्रहणेन वा ।
सौमित्रे ! भर कौसल्यामुक्तमर्थममुं चर ॥ १५ ॥
एवं मयि च ते भक्तिर्भविष्यति सुदर्शिता ।
धर्मज्ञ ! गुरुपूजायां धर्मश्चाप्यतुलो महान् ॥ १६ ॥
एवं कुरुष्व सौमित्रे ! मत्कृते रघुनन्दन !
अस्माभिर्विप्रहीणाया मातुर्नो न भवेत्सुखम्' ॥ १७ ॥
एवमुक्तस्तु रामेण लक्ष्मणः श्लक्ष्णया गिरा ।
प्रत्युवाच तदा रामं वाक्यज्ञो वाक्यकोविदम् ॥ १८ ॥
'तवैव तेजसा वीर ! भरतः पूजयिष्यति ।
कौसल्यां च सुमित्रां च प्रयतो नास्ति संशयः ॥ १९ ॥
यदि दुःस्थो न रक्षेत भरतो राज्यमुत्तमम्
प्राप्य दुर्मनसा वीर ! गर्वेण च विशेषतः ॥ २० ॥
तमहं दुर्मतिं क्रूरं वधिष्यामि न संशयः ।
तत्पक्षानपि तान्सर्वांस्त्रैलोक्यमपि किं तु सा ॥ २१ ॥
कौसल्या बिभृयादार्या सहस्रं मद्विधानपि ।
यस्याः सहस्रं ग्रामाणां सम्प्राप्तमुपजीविनाम् ॥ २२ ॥
तदात्मभरणे चैव मम मातुस्तथैव च ।
पर्याप्ता मद्विधानां च भरणाय मनस्विनी ॥ २३ ॥
कुरुष्व मामनुचरं वैधर्म्यं नेह विद्यते ।
कृतार्थोऽहं भविष्यामि तव चार्थः प्रकल्प्यते ॥ २४ ॥
धनुरादाय सगुणं खनित्रपिटकाधरः ।

अग्रतस्ते गमिष्यामि पन्थानं तव दर्शयन् ॥ २५ ॥
आहरिष्यामि ते नित्यं मूलानि च फलानि च ।
वन्यानि च तथान्यानि स्वाहार्हाणि तपस्विनाम् ॥ २६ ॥
भवांस्तु सह वैदेह्या गिरिसानुषु रंस्यसे ।
अहं सर्वं करिष्यामि जाग्रतः स्वपतश्च ते' ॥ २७ ॥
रामस्त्वनेन वाक्येन सुप्रीतः प्रत्युवाच तम् ।
'व्रजापृच्छस्व सौमित्रे! सर्वमेव सुहृज्जनम् ॥ २८ ॥
ये च राज्ञो ददौ दिव्ये महात्मा वरुणः स्वयम् ।
जनकस्य महायज्ञे धनुषी रौद्रदर्शने ॥ २९ ॥
अभेद्ये कवचे दिव्ये तूणी चाक्षय्यसायकौ ।
आदित्यविमलाभौ द्वौ खड्गौ हेमपरिष्कृतौ ॥ ३० ॥
सत्कृत्य निहितं सर्वमेतदाचार्यसद्मनि ।
सर्वमायुधमादाय क्षिप्रमाव्रज लक्ष्मण!' ॥ ३१ ॥
स सुहृज्जनमामन्त्र्य वनवासाय निश्चितः ।
इक्ष्वाकुगुरुमागम्य जग्राहायुधमुत्तमम् ॥ ३२ ॥
तद्दिव्यं राजशार्दूलः सत्कृतं माल्यभूषितम् ।
रामाय दर्शयामास सौमित्रिः सर्वमायुधम् ॥ ३३ ॥

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दशरथः

दत्त्वा तु सह वैदेह्या ब्राह्मणेभ्यो धनं बहु ।
जग्मतुः पितरं द्रष्टुं सीतया सह राघवौ ॥ १ ॥
ततो गृहीते प्रेष्याभ्यामशोभेतां तदायुधे ।
मालादामभिरासक्ते सीतया समलङ्कृते ॥ २ ॥
ततः प्रासादहर्म्याणि विमानशिखराणि च ।
अभिरुह्य जनः श्रीमानुदासीनो व्यलोकयत् ॥ ३ ॥
न हि रथ्याः सुशक्यन्ते गन्तुं बहुजनाकुलाः ।
आरुह्य तस्मात्प्रासादान्दीनाः पश्यन्ति राघवम् ॥ ४ ॥

पदातिं सानुजं दृष्ट्वा ससीतं च जनास्तदा ।
ऊचुर्बहुजना वाचः शोकोपहतचेतसः ॥ ५ ॥
'यं यान्तमनुयाति स्म चतुरङ्गबलं महत् ।
तमेकं सीतया सार्धमनुयाति स्म लक्ष्मणः ॥ ६ ॥
ऐश्वर्यस्य रसज्ञः सन् कामानां चाकरो महान् ।
नेच्छत्येवानृतं कर्तुं वचनं धर्मगौरवात् ॥ ७ ॥
या न शक्या पुरा द्रष्टुं भूतैराकाशगैरपि ।
तामद्य सीतां पश्यन्ति राजमार्गगता जनाः ॥ ८ ॥
अङ्गरागोचितां सीतां रक्तचन्दनसेविनाम् ।
वर्षमुष्णं च शीतं च नेष्यत्याशु विवर्णताम् ॥ ९ ॥
अद्य नूनं दशरथः सत्त्वमाविश्य भाषते ।
नहि राजा प्रियं पुत्रं विवासयितुमर्हति ॥ १० ॥
निर्गुणस्यापि पुत्रस्य कथं स्याद्विनिवासनम् ।
किं पुनर्यस्य लोकोऽयं जितो वृत्तेन केवलम् ॥ ११ ॥
आनृशंस्यमनुक्रोशः श्रुतं शीलं दमः शमः ।
राघवं शोभयन्त्येते षड्गुणाः पुरुषर्षभम् ॥ १२ ॥
तस्मात्तस्योपघातेन प्रजाः परमपीडिताः ।
औदकानीव सत्त्वानि ग्रीष्मे सलिलसंक्षयात् ॥ १३ ॥
पीडया पीडितं सर्वं जगदस्य जगत्पतेः ।
मूलस्येवोपघातेन वृक्षः पुष्पफलोपगः ॥ १४ ॥
मूलं ह्येष मनुष्याणां धर्मसारो महाद्युतिः ।
पुष्पं फलं च पत्रं च शाखाश्चास्येतरे जनाः ॥ १५ ॥
ते लक्ष्मण इव क्षिप्रं सपत्न्यः सहबान्धवाः ।
गच्छन्तमनुगच्छामो येन गच्छति राघवः ॥ १६ ॥
उद्यानानि परित्यज्य क्षेत्राणि च गृहाणि च ।
एकदुःखसुखा राममनुगच्छाम धार्मिकम् ॥ १७ ॥
समुद्धृतनिधानानि परिध्वस्ताजिराणि च ।
उपात्तधनधान्यानि हृतसाराणि सर्वशः ॥ १८ ॥

रजसाभ्यवकीर्णानि परित्यक्तानि दैवतैः ।

मूषकैः परिधावद्भिरुद्बिलैरावृतानि च ॥ १६ ॥
अपेतोदकधूमानि हीनसंमार्जनानि च ।
प्रणष्टबलिकर्मेज्यामन्त्रहोमजपानि च ॥ २० ॥
दुष्कालेनेव भग्नानि भिन्नभाजनवन्ति च ।
अस्मत्त्यक्तानि कैकेयी वेश्मानि प्रतिपद्यताम् ॥ २१ ॥
वनं नगरमेवास्तु येन गच्छति राघवः ।
अस्माभिश्च परित्यक्तं पुरं सम्पद्यतां वनम् ॥ २२ ॥
बिलानि दंष्ट्रिणः सर्वे सानूनि मृगपक्षिणः ।
त्यजन्त्वस्मद्भयाद्भीता गजाः सिंहा वनान्यपि ॥ २३ ॥
अस्मत्त्यक्तं प्रपद्यन्तु सेव्यमानं त्यजन्तु च ।
तृणमांसफलादानं देशं व्यालमृगद्विजम् ॥ २४ ॥
प्रपद्यतां हि कैकेयी सपुत्रा सह बान्धवैः ।
राघवेण वयं सर्वे वने वत्स्याम निर्वृताः' ॥ २५ ॥
इत्येवं विविधा वाचो नानाजनसमीरिताः ।
शुश्राव राघवः श्रुत्वा न विचक्रेऽस्य मानसम् ॥ २६ ॥
स तु वेश्म पुनर्मातुः कैलासशिखरप्रभम् ।
अभिचक्राम धर्मात्मा मत्तमातङ्गविक्रमः ॥ २७ ॥
स राजा पुत्रमायान्तं दृष्ट्वा चारात्कृताञ्जलिम् ।
उत्पपातासनात्तूर्णमार्तः स्त्रीजनसंवृतः ॥ २८ ॥
सोऽभिदुद्राव वेगेन रामं दृष्ट्वा विशांपतिः ।
तमसंप्राप्य दुःखार्तः पपात भुवि मूर्च्छितः ॥ २९ ॥
तं रामोऽभ्यपतात्क्षिप्रं लक्ष्मणश्च महारथः ।
विसंज्ञमिव दुःखेन सशोकं नृपतिं तदा ॥ ३० ॥
तं परिष्वज्य बाहुभ्यां तावुभौ रामलक्ष्मणौ ।
पर्यङ्के सीतया सार्धं रुदन्तः समवेशयन् ॥ ३१ ॥
अथ रामो मुहूर्तस्य लब्धसंज्ञं महीपतिम् ।
उवाच प्राञ्जलिर्बाष्पशोकार्णवपरिप्लुतम् ॥ ३२ ॥
'आपृच्छे त्वां महाराज ! सर्वेषामीश्वरोऽसि नः ।

प्रस्थितं दण्डकारण्यं पश्य त्वं कुशलेन माम् ॥ ३३ ॥

लक्ष्मणं चानुजानीहि सीता चान्वेतु मां वनम् ।
कारणैर्बहुभिस्तथ्यैर्वार्यमाणौ न चेच्छतः ॥ ३४ ॥
अनुजानीहि सर्वान्नः शोकमुत्सृज्य मानद !
लक्ष्मणं मां च सीतां च प्रजापतिरिवात्मजान्' ॥ ३५ ॥
प्रतीक्षमाणमव्यग्रमनुज्ञां जगतीपतेः ।
उवाच राजा संप्रेक्ष्य वनवासाय राघवम् ॥ ३६ ॥
'अहं राघव ! कैकेय्या वरदानेन मोहितः ।
अयोध्यायां त्वमेवाद्य भव राजा निगृह्य माम्' ॥ ३७ ॥
एवमुक्तो नृपतिना रामो धर्मभृतां वरः ।
प्रत्युवाचाञ्जलिं कृत्वा पितरं वाक्यकोविदः ॥ ३८ ॥
'भवान्वर्षसहस्राय पृथिव्या नृपते ! पतिः ।
अहं त्वरण्ये वत्स्यामि न मे राज्यस्य काङ्क्षिता ॥ ३९ ॥
नव पञ्च च वर्षाणि वनवासे विहृत्य ते ।
पुनः पादौ ग्रहीष्यामि प्रतिज्ञान्ते नराधिप !' ॥ ४० ॥
रुदन्नार्तः प्रियं पुत्रं सत्यपाशेन संयुतः ।
कैकेय्या चोद्यमानस्तु मिथो राजा तमब्रवीत् ॥ ४१ ॥
'श्रेयसे वृद्धये तात ! पुनरागमनाय च ।
गच्छस्वारिष्टमव्यग्रः पन्थानमकुतोभयम् ॥ ४२ ॥
नहि सत्यात्मनस्तात ! धर्माभिमनसस्तव ।
संनिवर्तयितुं बुद्धिः शक्यते रघुनन्दन ! ॥ ४३ ॥
अद्य त्विदानीं रजनीं पुत्र ! मा गच्छ सर्वथा ।
एकाहं दर्शनेनापि साधु तावच्चराम्यहम् ॥ ४४ ॥
मातरं मां च संपश्यन् वसेमामद्य शर्वरीम् ।
तर्पितः सर्वकामैस्त्वं श्वः काल्ये साधयिष्यसि ॥ ४५ ॥
दुष्करं क्रियते पुत्र ! सर्वथा राघव ! प्रिय !
त्वया हि मत्प्रियार्थं तु वनमेवमुपाश्रितम् ॥ ४६ ॥
न चैतन्मे प्रियं पुत्र ! शपे सत्येन राघव !
छन्नया चलितस्त्वासि स्त्रिया भस्माग्निकल्पया ॥ ४७ ॥

वञ्चना या तु लब्धा मे तां त्वं निस्तर्तुमिच्छसि ।

अनया वृत्तसादिन्या कैकेय्याभिप्रचोदितः ॥ ४८ ॥
न चैतदाश्चर्यतमं यत्त्वं ज्येष्ठः सुतो मम ।
अपानृतकथं पुत्र ! पितरं कर्तुमिच्छसि' ॥ ४९ ॥
अथ रामस्तदा श्रुत्वा पितुरार्तस्य भाषितम् ।
लक्ष्मणेन सह भ्राता दीनो वचनमब्रवीत् ॥ ५० ॥
'प्राप्स्यामि यानद्य गुणान्को मे श्वस्तान्प्रदास्यति ।
अपक्रमणमेवातः सर्वकामैरहं वृणे ॥ ५१ ॥
इयं सराष्ट्रा सजना धनधान्यसमाकुला ।
मया विसृष्टा वसुधा भरताय प्रदीयताम् ॥ ५२ ॥
वनवासकृता बुद्धिर्न च मेऽद्य चलिष्यति ।
यस्तु युद्धे वरो दत्तः कैकेय्यै वरद ! त्वया ॥ ५३ ॥
दीयतां निखिलेनैव सत्यस्त्वं भव पार्थिव !
अहं निदेशं भवतो यथोक्तमनुपालयन् ॥ ५४ ॥
चतुर्दश समा वत्स्ये वने वनचरैः सह ।
मा विमर्शो वसुमती भरताय प्रदीयताम् ॥ ५५ ॥
नहि मे काङ्क्षितं राज्यं सुखमात्मनि वा प्रियम् ।
यथानिदेशं कर्तुं वै तवैव रघुनन्दन ! ॥ ५६ ॥
अपगच्छतु ते दुःखं मा भूर्बाष्पपरिप्लुतः ।
नहि क्षुभ्यति दुर्धर्षः समुद्रः सरितां पतिः ॥ ५७ ॥
नैवाहं राज्यमिच्छामि न सुखं न च मेदिनीम् ।
नैव सर्वानिमान्कामान्न स्वर्गं न च जीवितम् ॥ ५८ ॥
त्वामहं सत्यमिच्छामि नानृतं पुरुषर्षभ !
प्रत्यक्षं तव सत्येन सुकृतेन च ते शपे ॥ ५९ ॥
न च शक्यं मया तात ! स्थातुं क्षणमपि प्रभो !
स शोकं धारयस्वेमं नहि मेऽस्ति विपर्ययः ॥ ६० ॥
अर्थितो ह्यस्मि कैकेय्या वनं गच्छेति राघव !
मया चोक्तं व्रजामीति तत्सत्यमनुपालये ॥ ६१ ॥
मा चोत्कण्ठां कृथा देव ! वने रंस्यामहे वयम् ।
प्रशान्तहरिणाकीर्णे नानाशकुनिनादिते ॥ ६२ ॥

पिता हि दैवतं तात ! देवतानामपि स्मृतम् ।
तस्माद्दैवतमित्येव करिष्यामि पितुर्वचः ॥ ६३ ॥
चतुर्दशसु वर्षेषु गतेषु नृपसत्तम !
पुनर्द्रक्ष्यसि मां प्राप्तं सन्तापोऽयं विमुच्यताम् ॥ ६४ ॥
येन संस्तम्भनीयोऽयं सर्वो बाष्पकलो जनः ।
स त्वं पुरुषशार्दूल ! किमर्थं विक्रियां गतः ॥ ६५ ॥

पुरं च राष्ट्रं च मही च केवला
मया विसृष्टा भरताय दीयताम् ।
अहं निदेशं भवतोऽनुपालयन्
वनं गमिष्यामि चिराय सेवितुम् ॥ ६६ ॥
मया विसृष्टां भरतो महीमिमां
सशैलखण्डां सपुरोपकाननाम् ।
शिवासु सीमास्वनुशास्तु केवलं
त्वया यदुक्तं नृपते ! तथास्तु तत् ॥ ६७ ॥
न मे तथा पार्थिव ! दीयते मनो
महत्सु कामेषु न चात्मनः प्रिये ।
यथा निदेशे तव शिष्टसम्मते
व्यपैतु दुःखं तव मत्कृतेऽनघ ! ॥ ६८ ॥
तदद्य नैवानघ ! राज्यमव्ययं
न सर्वकामान्वसुधां न मैथिलीम् ।
न चिन्तितं त्वामनृतेन योजयन्
वृणीय सत्यं व्रतमस्तु ते तथा ॥ ६९ ॥
फलानि मूलानि च भक्षयन्वने
गिरींश्च पश्यन्सरितः सरांसि च ।
वनं प्रविश्यैव विचित्रपादपं
सुखी भविष्यामि तवास्तु निर्वृतिः' ॥ ७० ॥
एवं स राजा व्यसनाभिपन्न-
स्तापेन दुःखेन च पीड्यमानः ।
आलिङ्ग्य पुत्रं सुविनष्टसंज्ञो

भूमिं गतो नैव चिचेष्ट किञ्चित् ॥ ७१ ॥
देव्यः समस्ता रुरुदुः समेता-
स्तां वर्जयित्वा नरदेवपत्नीम् ।
रुदन्सुमन्त्रोऽपि जगाम मूर्च्छां
हाहाकृतं तत्र बभूव सर्वम् ॥ ७२ ॥
राजा सबाष्पं निःश्वस्य जगादेदं पुनर्वचः ।
'सूत ! रत्नसुसम्पूर्णा चतुर्विधबला चमूः ।
राघवस्यानुयात्रार्थं क्षिप्रं प्रतिविधीयताम् ॥ ७३ ॥
ये चैनमुपजीवन्ति रमते यैश्च वीर्यतः ।
तेषां बहुविधं दत्त्वा तानप्यत्र नियोजय ॥ ७४ ॥
आयुधानि च मुख्यानि नागराः शकटानि च ।
अनुगच्छन्तु काकुत्स्थं व्याधाश्चारण्यकोविदाः ॥ ७५ ॥
धान्यकोशश्च यः कश्चिद्धनकोशश्च मामकः ।
तौ राममनुगच्छेतां वसन्तं निर्जने वने ॥ ७६ ॥
यजन्पुण्येषु देशेषु विसृजंश्चाप्तदक्षिणाः ।
ऋषिभिश्चापि संगम्य प्रवत्स्यति सुखं वने ॥ ७७ ॥
भरतश्च महाबाहुरयोध्यां पालयिष्यति ।
सर्वकामैः पुनः श्रीमान् रामः संसाध्यतामिति' ॥ ७८ ॥
एवं ब्रुवति काकुत्स्थे कैकेय्या भयमागतम् ।
मुखं चाप्यगमच्छोषं स्वरश्चापि व्यरुध्यत ॥ ७९ ॥
सा विषण्णा च सन्त्रस्ता मुखेन परिशुष्यता ।
राजानमेवाभिमुखी कैकेयी वाक्यमब्रवीत् ॥ ८० ॥
'राज्यं गतधनं साधो ! पीतमण्डां सुरामिव ।
निरास्वाद्यतमं शून्यं भरतो नाभिरंस्यते ॥ ८१ ॥'
एवंविधं वचः श्रुत्वा रामो दशरथं तदा ।
अभ्यभाषत वाक्यं तु विनयज्ञो विनीतवत् ॥ ८२ ॥
'त्यक्तभोगस्य मे राजन् ! वने वन्येन जीवतः ।
किं कार्यमनुयात्रेण त्यक्तसङ्गस्य सर्वतः ॥ ८३ ॥
यो हि दत्त्वा द्विपश्रेष्ठं कक्ष्यायां कुरुते मनः ।

रज्जुस्नेहेन किं तस्य त्यजतः कुञ्जरोत्तमम् ।। ८४ ।
तथा मम सतां श्रेष्ठ ! किं ध्वजिन्या जगत्पते !
सर्वाण्येवानुजानामि चीराण्येवानयन्तु मे ।। ८५ ।।
खनित्रपिटके चोभे समानयत गच्छत ।
चतुर्दश वने वासं वर्षाणि वसतो मम' ।। ८६ ।।

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चीरपरिधानम्

अथ चीराणि कैकेयी स्वयमाहृत्य राघवम् ।
उवाच परिधत्स्वेति जनौघे निरपत्रपा ।। १ ।।
स चीरे पुरुषव्याघ्रः कैकेय्याः प्रतिगृह्य ते ।
सूक्ष्मवस्त्रमवक्षिप्य मुनिवस्त्राण्यवस्त ह ।। २ ।।
लक्ष्मणश्चापि तत्रैव विहाय वसने शुभे ।
तापसाच्छादने चैव जग्राह पितुरग्रतः ।। ३ ।।
अथात्मपरिधानार्थं सीता कौशेयवासिनी ।
सम्प्रेक्ष्य चीरं सन्त्रस्ता पृषती वागुरामिव ।। ४ ।।
सा व्यपत्रपमाणेव प्रगृह्य च सुदुर्मनाः ।
कैकेय्याः कुशचीरे ते जानकी शुभलक्षणा ।। ५ ।।
अश्रुसम्पूर्णनेत्रा च धर्मज्ञा धर्मदर्शिना ।
गन्धर्वराजप्रतिमं भर्तारमिदमब्रवीत् ।। ६ ।।
'कथं नु चीरं बध्नन्ति मुनयो वनवासिनः ।'
इति ह्यकुशला सीता सा मुमोह मुहुर्मुहुः ।। ७ ।।
कृत्वा कण्ठे स्म सा चीरमेकमादाय पाणिना ।
तस्थौ ह्यकुशला तत्र व्रीडिता जनकात्मजा ।। ८ ।।
तस्यास्तत्क्षिप्रमागत्य रामो धर्मभृतां वरः ।
चीरं बबन्ध सीतायाः कौशेयस्योपरि स्वयम् ।। ९ ।।
रामं प्रेक्ष्य तु सीताया बध्नन्तं चीरमुत्तमम् ।
अन्तःपुरचरा नार्यो मुमुचुर्वारि नेत्रजम् ।। १० ।।

चीरे गृहीते तु तया सबाष्पो नृपतेर्गुरुः ।
निवार्य सीतां कैकेयीं वसिष्ठो वाक्यमब्रवीत् ॥ ११ ॥
'अतिप्रवृत्ते दुर्मेधे ! कैकेयि ! कुलपांसनि !
वञ्चयित्वा तु राजानं न प्रमाणेऽवतिष्ठसि ॥ १२ ॥
न गन्तव्यं वनं देव्या सीतया शीलवर्जिते ।
अनुष्ठास्यति रामस्य सीता प्रकृतमासनम् ॥ १३ ॥
आत्मा हि दाराः सर्वेषां दारसंग्रहवर्तिनाम् ।
आत्मेयमिति रामस्य पालयिष्यति मेदिनीम् ॥ १४ ॥
अथ यास्यति वैदेही वनं रामेण सङ्गता ।
वयमत्रानुयास्यामः पुरं चेदं गमिष्यति ॥ १५ ॥
अन्तःपालाश्च यास्यन्ति सदारो यत्र राघवः ।
सहोपजीव्यं राष्ट्रं च पुरं च सपरिच्छदम् ॥ १६ ॥
न हि तद्भविता राष्ट्रं यत्र रामो न भूपतिः ।
तद् वनं भविता राष्ट्रं यत्र रामो निवत्स्यति ॥ १७ ॥
भरतश्च सशत्रुघ्नश्चीरवासा वनेचरः ।
वने वसन्तं काकुत्स्थमनुवत्स्यति पूर्वजम् ॥ १८ ॥
यद्यपि त्वं क्षितितलाद्गगनं चोत्पतिष्यसि ।
पितृवंशचरित्रज्ञः सोऽन्यथा न करिष्यति ॥ १९ ॥
अथोत्तमान्याभरणानि देवि !
देहि स्नुषायै व्यपनीय चीरम् ।
न चीरमस्याः प्रविधीयतेति
न्यवारयत्तद्वसनं वसिष्ठः' ॥ २० ॥
तस्मिंस्तथा जल्पति विप्रमुख्ये
गुरौ नृपस्याप्रतिमप्रभावे ।
नैव स्म सीता विनिवृत्तभावा
प्रियस्य भर्तुः प्रतिकारकामा ॥ २१ ॥
तस्यां चीरं वसानायां नाथवत्यामनाथवत् ।
प्रचुक्रोश जनः सर्वो धिक्त्वां दशरथं त्विति ॥ २२ ॥
तेन तत्र प्रणादेन दुःखितः स महीपतिः ।

चिच्छेद जीविते श्रद्धां धर्मे यशसि चात्मनः ॥ २३॥
स निःश्वस्योष्णमैक्ष्वाकस्तां भार्यामिदमब्रवीत् ।
'कैकेयि ! कुशचीरेण न सीता गन्तुमर्हति ॥ २४॥
सुकुमारी च बाला च सततं च सुखोचिता ।
नेयं वनस्य योग्येति सत्यमाह गुरुर्मम ॥ २५॥
इयं च कस्यापकरोति किञ्चित्
तपस्विनी राजवरस्य पुत्री ।
या चीरमासाद्य वनस्य मध्ये
जाता विसंज्ञा श्रमणीव काचित् ॥ २६
चीराण्यपास्याज्जनकस्य कन्या
नेयं प्रतिज्ञा मम दत्तपूर्वा ।
यथासुखं गच्छतु राजपुत्री
वनं समग्रा सह सर्वरत्नैः ॥ २७॥
अजीवनार्हे मया नृशंसा
कृता प्रतिज्ञा नियमेन तावत् ।
त्वया हि बाल्यात्प्रतिपन्नमेतत्
तन्मा दहेद्वेणुमिवात्मपुष्पम् ॥ २८॥
रामेण यदि ते पापे ! किञ्चित्कृतमशोभनम् ।
अपकारः क इह ते वैदेह्या दर्शितोऽधमे ! ॥ २९॥
मृगीवोत्फुल्लनयना मृदुशीला मनस्विनी ।
अपकारं कमिव ते करोति जनकात्मजा ॥ ३०॥
ननु पर्याप्तमेवं ते पापे ! रामविवासनम् ।
किमेभिः कृपणैर्भूयः पातकैरपि ते कृतैः ॥ ३१॥
प्रतिज्ञातं मया तावत्त्वयोक्तं देवि ! शृण्वता ।
रामं यदभिषेकाय त्वमिहागतमब्रवीः ॥ ३२॥
तत्त्वेतत्समतिक्रम्य निरयं गन्तुमिच्छसि ।
मैथिलीमपि या हि त्वमीक्षसे चीरवासिनीम्' ॥ ३३॥
इतीव राजा विलपन्महात्मा
शोकस्य नान्तं स ददर्श किञ्चित् ।

भृशातुरत्वाच्च पपात भूमौ
तेनैव पुत्रव्यसने निमग्नः ॥ ३४ ॥
एवं ब्रुवन्तं पितरं रामः सम्प्रास्थितो वनम् ।
अवाक्शिरसमासीनमिदं व नमब्रवीत ॥ ३५ ॥
'इयं धार्मिक ! कौसल्या मम माता यशस्विनी ।
वृद्धा चाक्षुद्रशीला च न च त्वां देव ! गर्हते ॥ ३६ ॥
मया विहीनां वरद ! प्रपन्नां शोकसागरम् ।
अदृष्टपूर्वव्यसनां भूयः सम्मन्तुमर्हसि' ॥ ३७ ॥
रामस्य तु वचः श्रुत्वा मुनिवेषधरं च तम् ।
समीक्ष्य सह भार्याभी राजा विगतचेतनः ॥ ३८ ॥
नैनं दुःखेन सन्तप्तः प्रत्यवैक्षत राघवम् ।
न चैनमभिसम्प्रेक्ष्य प्रत्यभाषत दुर्मनाः ॥ ३९ ॥
स मुहूर्तमिवासंज्ञो दुःखितश्च महीपतिः ।
विललाप महाबाहू राममेवानुचिन्तयन् ॥ ४० ॥
'मन्ये खलु मया पूर्वं विवत्सा बहवः कृताः ।
प्राणिनो हिंसिता वापि तन्मामिदमुपस्थितम् ॥ ४१ ॥
न त्वेवानागते काले देहाच्च्यवति जीवितम् ।
कैकेय्या क्लिश्यमानस्य मृत्युर्मम न विद्यते ॥ ४२ ॥
योऽहं पावकसंकाशं पश्यामि पुरतः स्थितम् ।
विहाय वसने सूक्ष्मे तापसाच्छादमात्मजम् ॥ ४३ ॥
एकस्याः खलु कैकेय्याः कृतेऽयं खिद्यते जनः ।
स्वार्थे प्रयतमानायाः संश्रित्य निकृतिं त्विमाम्' ॥ ४४ ॥
एवमुक्त्वा तु वचनं बाष्पेण विहतेन्द्रियः ।
रामेति सकृदेवोक्त्वा व्याहर्तुं न शशाक सः ॥ ४५ ॥
संज्ञां तु प्रतिलभ्यैव मुहूर्तात्स महीपतिः ।
नेत्राभ्यामश्रुपूर्णाभ्यां सुमन्त्रमिदमब्रवीत् ॥ ४६ ॥
'औपवाह्यं रथं युक्त्वा त्वमायाहि हयोत्तमैः ।
प्रापयैनं महाभागमितो जनपदात्परम् ॥ ४७ ॥
एवं मन्ये गुणवतां गुणानां फलमुच्यते ।

'पित्रा मात्रा च यत्साधुर्वीरो निर्वास्यते वनम्' ॥ ४८ ॥
राज्ञो वचनमाज्ञाय सुमन्त्रः शीघ्रविक्रमः ।
योजयित्वा ययौ तत्र रथमश्वैरलङ्कृतम् ॥ ४६ ॥
तं रथं राजपुत्राय सूतः कनकभूषितम् ।
आचचक्षेऽञ्जलिं कृत्वा युक्तं परमवाजिभिः ॥ ५० ॥
राजा सत्वरमाहूय व्यापृतं वित्तसञ्चये ।
उवाच देशकालज्ञो निश्चितं सर्वतः शुचिः ॥ ५१ ॥
'वासांसि च वरार्हाणि भूषणानि महान्ति च ।
वर्षाण्येतानि संख्याय वैदेह्याः क्षिप्रमानय' ॥ ५२ ॥
नरेन्द्रेणैवमुक्तस्तु गत्वा कोशगृहं ततः ।
प्रायच्छत्सर्वमाहृत्य सीतायै क्षिप्रमेव तत् ॥ ५३ ॥
सा सुजाता सुजातानि वैदेही प्रस्थिता वनम् ।
भूषयामास गात्राणि तैर्विचित्रैर्विभूषणैः ॥ ५४ ॥
व्यराजयत वैदेही वेश्म तत्सुविभूषिता ।
उद्यतोंऽशुमतः काले खं प्रभेव विवस्वतः ॥ ५५ ॥
तां भुजाभ्यां परिष्वज्य श्वश्रूर्वचनमब्रवीत् ।
अनाचरन्तीं कृपणं मूर्ध्न्युपाघ्राय मैथिलीम् ॥ ५६ ॥
'असत्याः सर्वलोकेऽस्मिन्सततं सत्कृताः प्रियैः ।
भर्त्तारं नाभिमन्यन्ते विनिपातगतं स्त्रियः ॥ ५७ ॥
एष स्वभावो नारीणामनुभूय पुरा सुखम् ।
अल्पामप्यापदं प्राप्य दुष्यन्ति प्रजहत्यपि ॥ ५८ ॥
असत्यशीला विकृता दुर्गा अहृदयाः सदा ।
असत्याः पापसंकल्पाः क्षणमात्रविरागिणः ॥ ५६ ॥
न कुलं न कृतं विद्या न दत्तं नापि संग्रहः ।
स्त्रीणां गृह्णाति हृदयमनित्यहृदया हि ताः ॥ ६० ॥
साध्वीनां तु स्थितानां तु शीले सत्ये श्रुते स्थिते ।
स्त्रीणां पवित्रं परमं पतिरेको विशिष्यते ॥ ६१ ॥
स त्वया नावमन्तव्यः पुत्रः प्रव्राजितो वनम् ।

तव दैवसमस्त्वेष निर्धनः सधनोऽपि वा' ॥ ६२ ॥

विज्ञाय वचनं सीता तस्या धर्मार्थसंहितम् ।
कृत्वाञ्जलिमुवाचेदं श्वश्रूमभिमुखे स्थिता ॥ ६३ ॥
'करिष्ये सर्वमेवाहमार्या यदनुशास्ति माम् ।
अभिज्ञास्मि यथा भर्तुर्वर्तितव्यं श्रुतं च मे ॥ ६४ ॥
न मामसज्जनेनार्या समानयितुमर्हति ।
धर्माद्विचलितुं नाहमलं चन्द्रादिव प्रभा ॥ ६५ ॥
नातन्त्री विद्यते वीणा नाचक्रो विद्यते रथः ।
नापतिः सुखमेधेत या स्यादपि शतात्मजा ॥ ६६ ॥
मितं ददाति हि पिता मितं भ्राता मितं सुतः ।
अमितस्य तु दातारं भर्तारं का न पूजयेत् ॥ ६७ ॥
साहमेवंगता श्रेष्ठा श्रुतधर्मपरावरा ।
आर्ये ! किमवमन्येयं स्त्रिया भर्ता हि दैवतम्' ॥ ६८ ॥
सीताया वचनं श्रुत्वा कौसल्या हृदयंगमम् ।
शुद्धसत्त्वा मुमोचाश्रु सहसा दुःखहर्षजम् ॥ ६९ ॥
तां प्राञ्जलिरभिप्रेक्ष्य मातृमध्येऽतिसत्कृताम् ।
रामः परमधर्मात्मा मातरं वाक्यमब्रवीत् ॥ ७० ॥
'अम्ब ! मा दुःखिता भूत्वा पश्येस्त्वं पितरं मम ।
क्षयोऽपि वनवासस्य क्षिप्रमेव भविष्यति ॥ ७१ ॥
सुप्तायास्ते गमिष्यन्ति नव वर्षाणि पञ्च च ।
समग्रमिह सम्प्राप्तं मां द्रक्ष्यसि सुहृद्वृतम्' ॥ ७२ ॥

वनगमनम्

अथ रामश्च सीता च लक्ष्मणश्च कृताञ्जलिः ।
उपसंगृह्य राजानं चक्रुर्दीनाः प्रदक्षिणम् ॥ १ ॥
तं चापि समनुज्ञाप्य धर्मज्ञः सह सीतया ।
राघवः शोकसंमूढो जननीमभ्यवादयत् ॥ २ ॥
अन्वक्षं लक्ष्मणो भ्रातुः कौसल्यामभ्यवादयत् ।

अपि मातुः सुमित्राया जग्राह चरणौ पुनः ॥ ३ ॥

तं वन्दमानं रुदती माता सौमित्रिमब्रवीत् ।
हितकामा महाबाहुं मूर्ध्न्युपाघ्राय लक्ष्मणम् ॥ ४ ॥
'सृष्टस्त्वं वनवासाय स्वनुरक्तः सुहृज्जने ।
रामे प्रमादं मा कार्षीः पुत्र ! भ्रातरि गच्छति ॥ ५ ॥
व्यसनी वा समृद्धो वा गतिरेष तवानघ !
एष लोके सतां धर्मो यज्ज्येष्ठवशगो भवेत् ॥ ६ ॥
इदं हि वृत्तमुचितं कुलस्यास्य सनातनम् ।
दानं दीक्षा च यज्ञेषु तनुत्यागो मृधेषु हि' ॥ ७ ॥
लक्ष्मणं त्वेवमुक्त्वासौ संसिद्धं प्रियराघवम् ।
सुमित्रा गच्छ गच्छेति पुनः पुनरुवाच तम् ॥ ८ ॥
'रामं दशरथं विद्धि मां विद्धि जनकात्मजाम् ।
अयोध्यामटवीं विद्धि गच्छ तात ! यथासुखम्' ॥ ९ ॥
ततः सुमन्त्रः काकुत्स्थं प्राञ्जलिर्वाक्यमब्रवीत् ।
विनीतो विनयज्ञश्च मातलिर्वासवं यथा ॥ १० ॥
'रथमारोह भद्रं ते राजपुत्र ! महायशः ।
क्षिप्रं त्वां प्रापयिष्यामि यत्र मां राम ! वक्ष्यसे' ॥ ११ ॥
तं रथं सूर्यसंकाशं सीता हृष्टेन चेतसा ।
आरुरोह वरारोहा कृत्वालङ्कारमात्मनः ॥ १२ ॥
वनवासं हि संख्याय वासांस्याभरणानि च ।
भर्तारमनुगच्छन्त्यै सीतायै श्वशुरो ददौ ॥ १३ ॥
तथैवायुधजातानि भ्रातृभ्यां कवचानि च ।
रथोपस्थे प्रविन्यस्य सचर्म कठिनं च यत् ॥ १४ ॥
अथ ज्वलनसंकाशं चामीकरविभूषितम् ।
तमारुरुहतुस्तूर्णं भ्रातरौ रामलक्ष्मणौ ॥ १५ ॥
सीतातृतीयानारूढान्दृष्ट्वा रथमचोदयत् ।
सुमन्त्रः सम्मतानश्वान्वायुवेगसमाञ्जवे ॥ १६ ॥
ततः सबालवृद्धा सा पुरी परमपीडिता ।
राममेवाभिदुद्राव घर्मार्तः सलिलं यथा ॥ १७ ॥

पार्श्वतः पृष्ठतश्चापि लम्बमानास्तदुन्मुखाः ।

बाष्पपूर्णमुखाः सर्वे तमूचुर्भृशनिःस्वनाः ॥ १८ ॥
'संयच्छ वाजिनां रश्मीन्सूत ! याहि शनैः शनैः ।
मुखं द्रक्ष्याम रामस्य दुर्दर्शं नो भविष्यति ॥ १९ ॥
आयसं हृदयं नूनं राममातुरसंशयम् ।
यद्देवगर्भप्रतिमे वनं याति न भिद्यते ॥ २० ॥
कृतकृत्या हि वैदेही छायेवानुगता पतिम् ।
न जहाति रता धर्मे मेरुमर्कप्रभा यथा ॥ २१ ॥
अहो लक्ष्मण ! सिद्धार्थः सततं प्रियवादिनम् ।
भ्रातरं देवसंकाशं यस्त्वं परिचरिष्यसि ॥ २२ ॥
महत्येषा हि ते बुद्धिरेष चाभ्युदयो महान् ।
एष स्वर्गस्य मार्गश्च यदेनमनुगच्छसि' ॥ २३ ॥
एवं वदन्तस्ते सोढुं न शेकुर्बाष्पमागतम् ।
नरास्तमनुगच्छन्ति प्रियामिक्ष्वाकुनन्दनम् ॥ २४ ॥
अथ राजा वृतः स्त्रीभिर्दीनाभिर्दीनचेतनः ।
निर्जगाम प्रियं पुत्रं द्रक्ष्यामीति ब्रुवन्गृहात् ॥ २५ ॥
शुश्रुवे चाग्रतः स्त्रीणां रुदतीनां महास्वनः ।
यथा नादः करेणूनां बद्धे महति कुञ्जरे ॥ २६ ॥
पिता हि राजा काकुत्स्थः श्रीमान्सन्नस्तदा बभौ ।
परिपूर्णः शशी काले ग्रहेणोपप्लुतो यथा ॥ २७ ॥
स च श्रीमानचिन्त्यात्मा रामो दशरथात्मजः ।
सूतं संचोदयामास त्वरितं वाह्यतामिति ॥ २८ ॥
रामो याहीति तं सूतं तिष्ठेति च जनस्तथा ।
उभयं नाशकत्सूतः कर्तुमध्वनि चोदितः ॥ २९ ॥
निर्गच्छति महाबाहौ रामे पौरजनाश्रुभिः ।
पतितैरभ्यवहितं प्रणनाश महीरजः ॥ ३० ॥
रुदिताश्रुपरिद्यूनं हाहाकृतमचेतनम् ।
प्रयाणे राघवस्यासीत्पुरं परमपीडितम् ॥ ३१ ॥
सुस्राव नयनैः स्त्रीणामास्रमायाससम्भवम् ।

मीनसंक्षोभचलितैः सलिलं पङ्कजैरिव ॥ ३२ ॥

दृष्ट्वा तु नृपतिः श्रीमानेकचित्तगतं पुरम् ।
निपपातैव दुःखेन कृत्तमूल इव द्रुमः ॥ ३३ ॥
ततो हलहलाशब्दो जज्ञे रामस्य पृष्ठतः ।
नराणां प्रेक्ष्य राजानं सीदन्तं भृशदुःखितम ॥ ३४ ॥
हा रामेति जनाः केचिद्राममातेति चापरे ।
अन्तःपुरसमृद्धं च क्रोशन्तं पर्यदेवयन् ॥ ३५ ॥
अन्वीक्षमाणो रामस्तु विषण्णं भ्रान्तचेतसम् ।
राजानं मातरं चैव ददर्शानुगतौ पथि ॥ ३६ ॥
स बद्ध इव पाशेन किशोरो मातरं यथा ।
धर्मपाशेन संयुक्तः प्रकाशं नाभ्युदैक्षत ॥ ३७ ॥
पदातिनौ च यानार्हावदुःखार्हौ सुखोचितौ ।
दृष्ट्वा संचोदयामास शीघ्रं याहीति सारथिम् ॥ ३८ ॥
न हि तत्पुरुषव्याघ्रो दुःखजं दर्शनं पितुः ।
मातुश्च सहितुं शक्तस्तोत्रैर्नुन्न इव द्विपः ॥ ३९ ॥
प्रत्यगारमिवायान्ती सवत्सा वत्सकारणात् ।
बद्धवत्सा यथा धेनू राममाताभ्यधावत ॥ ४० ॥
तथा रुदन्तीं कौसल्यां रथं तमनुधावतीम् ।
क्रोशन्तीं राम ! रामेति हा सीते ! लक्ष्मणेति च ॥ ४
रामलक्ष्मणसीतार्थं स्रवन्तीं वारि नेत्रजम् ।
असकृत्प्रैक्षत स तां नृत्यन्तीमिव मातरम् ॥ ४२ ॥
तिष्ठेति राजा चुक्रोश याहि याहीति राघवः ।
सुमन्त्रस्य बभूवात्मा चक्रयोरिव चान्तरा ॥ ४३ ॥
नाश्रौषमिति राजानमुपालब्धोऽपि वक्ष्यसि ।
चिरं दुःखस्य पापिष्ठमिति रामस्तमब्रवीत् ॥ ४४ ॥
स रामस्य वचः कुर्वन्ननुज्ञाप्य च तं जनम् ।
व्रजतोऽपि हयाञ्शीघ्रं चोदयामास सारथिः ॥ ४५ ॥
न्यवर्तत जनो राज्ञो रामं कृत्वा प्रदक्षिणम् ।
मनसाप्याशुवेगेन न न्यवर्तत मानुषम् ॥ ४६ ॥
'यमिच्छेत्पुनरायातं नैनं दूरमनुव्रजेत् ।'

इत्यमात्या महाराजमूचुर्दशरथं वचः ॥ ४७ ॥

तेषां वचः सर्वगुणोपपन्नः
प्रस्विन्नगात्रः प्रविषण्णरूपः ।
निशम्य राजा कृपणः सभार्यो
व्यवस्थितस्तं सुतमीक्षमाणः ॥ ४८ ॥

यावत्तु निर्यतस्तस्य रजोरूपमदृश्यत ।
नैवेक्ष्वाकुवरस्तावत्संजहारात्मचक्षुषी ॥ ४९ ॥

न पश्यति रजोऽप्यस्य यदा रामस्य भूमिपः ।
तदार्तश्च विषण्णश्च पपात धरणीतले ॥ ५० ॥

तस्य दक्षिणमन्वागात्कौसल्या बाहुमङ्गना ।
परं चास्यान्वगात्पार्श्वं कैकेयी सा सुमध्यमा ॥ ५१ ॥

तां नयेन च संपन्नो धर्मेण विनयेन च ।
उवाच राजा कैकेयीं समीक्ष्य व्यथितेन्द्रियः ॥ ५२ ॥

'कैकेयि ! मामकाङ्गानि मा स्प्राक्षीः पापनिश्चये !
नहि त्वां द्रष्टुमिच्छामि न भार्या न च बान्धवी ॥ ५३ ॥

ये च त्वामनुजीवन्ति नाहं तेषां न ते मम ।
केवलार्थपरां हि त्वां त्यक्तधर्मां त्यजाम्यहम्' ॥ ५४ ॥

अथ रेणुसमुद्ध्वस्तं समुत्थाप्य नराधिपम् ।
न्यवर्तत तदा देवी कौसल्या शोककर्शिता ॥ ५५ ॥



RĀMA'S DEPARTURE TO THE FOREST.

Order for residence in the forest.

1. Rāma saw his father dejected and withered in co[n]tenance, seated on a (beautiful) couch along with Kaikeyi.

2. Having first humbly bowed down at his father's fe[et] he saluted Kaikeyi's feet with due attention.

3. Uttering the word "Rāma" the miserable King, w[ith] his eyes full of tears, could neither see him nor speak to hi[m].

4. Seeing the strange and terrible appearance of [the] king, Rāma got frightened, as one who has touched throu[gh] his foot a snake.

5. He saw the monarch breathing hard, with his sen[ses] dejected, mind bewildered, and greatly pulled down wi[th] sorrow and worry.

6. Agitated like the imperturbable wave-crested oce[an] and (clouded) like the sun during the eclipse, and (perplexe[d]) like a Rishi who had uttered a falsehood.

7. Thinking of this unexpected grief of his father, Rā[ma] became considerably agitated like the ocean during t[he] period of the full moon.

8. And clever Rāma, intent on his father's welfa[re] thought within. "How is it that the king does not gre[et] me to-dao ?

9. At other times, though enraged, my father, at [my] sight, used to beam with pleasure. Why does he feel a[n]guished on seeing me to-day ?"

10. Being depressed with sorrow, Rāma, of pale cou[n]tenance, like a miserable one, having saluted Kaikeyi (agai[n]) spoke these words.

11. "I hope no wrong has been unknowingly committ[ed]

by me; please tell me (the cause) by which my father has become angry; you alone please appease him (on my behalf).

12. Why is he displeased, who always used to speak to me, (now) look stern and pale-faced.

13. I hope no bodily pain or mental anguish troubles him. Ah ! Uninterrupted happiness is indeed very rare.

14. Has any evil befallen the lovely prince Bharata or the mighty brave Śatrughna or my mothers ?

15. Displeasing the king and disregarding the paternal commands I do not wish to live even for an hour when the king is offended.

16. How can a man not behave (properly) towards him who is a deity incarnate, and whom he should see as the cause of his own birth here.

17. I hope your ladyship has spoken to my father something unkind out of your pride or anger and it is due to that his mind is agitated.

18. Speak truly, Oh Queen, to me who am anxious to get at the real truth. For what reason is this unprecedented change in the lord of men ?"

19. Thus addressed by the high-souled Rāghava, that exceedingly shameless Kaïkeyi spoke these rude words full of selfishness.

20. "King is not angry, Oh Rāma, nor is there any distress for him. There is something in his mind; he does not speak it on account of your fear.

21. He does not proceed to utter the unpleasant thing to you, whom he loves. That which he has promised me must be done by you.

22. And formerly, having highly honoured me, he vouchsafed a boon to me. He regrets now just like a common person.

23. The lord of earth having granted me the boon say-

ing "I grant you" now in vain wishes to set up a barra[ge] when the water has flown away.

24. And "Dharma is the root", Oh Rāma, this is know[n] to the righteous even. Do so as the King does not give [up] truth enraged at me for your sake.

25. If you carry out all that the King would say, go[od] or evil, I shall relate everything to you.

26. If you do not break what has been promised by th[e] King, I shall tell you; for never will he disclose it to you."

27. Hearing the words uttered by Kaikeyi, Rāma, th[e] distressed one, addressed the Queen in the presence of th[e] King.

28. "Ah me! Queen! It does not behave you to tell m[e] such words for, at the King's bidding, I would even jum[p] into the fire.

29. I would drink virulent poison, or even drown my[-] self in the ocean, when I am commanded to do so by hi[m] my guru, father, King and benefactor.

30. Therefore, Oh tell me the king's desire, Oh Queen. [I] shall carry it out. I promise it. Rāma does not speak twice."

31. Then that wicked Kaikeyi spoke these highly cru[el] words to Rāma, who was straight-forward and truth speakin[g].

32. "Formerly, in a war fought between Devas an[d] Asuras, Oh Rāma, your father, pierced with arrows in th[e] great fight was protected by me; he granted me two boo[ns] (on this account).

33. I have then asked for the installation of Bharat[a] and your departure this very day to the Dandaka fore[st] Oh Rāma.

34. If you, O best of men! wish to make your fath[er] and yourself true to the promise, hear these words of min[e].

35. You obey the command of your father, as has be[en] promised by him. You are to enter the forest for nine [and] five years (i.e. fourteen years).

36. And all these proparations for the coronation that are being made for you, shall be used for the installation of Bharata, oh Rāghava.

37. Resigning this installation you seek shelter in the Daṇḍaka forest for twice seven (i.e. fourteen) years, wearing matted-hair and bark-garments.

38. Let Bharata govern this earth of the lord of Kośala: the earth full of various kinds of treasures and possessed of horses and chariots.

39 For this reason, the lord of men, filled with pity and his countenance afflicted with sorrow, is not able to look at you.

40. Fulfil, O joy of the Raghus, the king's promise; through great truth, O Rāma, save the lord of men."

41. And in this way while she was speaking cruel words Rāma did not feel any grief; and the noble King, afflicted with his son's calamity, was greatly pained.

42. Hearing these and death-like unpleasant words Rāma, the vanquisher of foe, did not feel pained. And he spoke thus to Kaikeyi.

43 "Let it be so. I will go hence to live in the forest wearing matted-hair and bark-garments, to keep the vow of the King.

44. I wish to know this—Why the lord of the earth, the invincible and the destaoyer of foes, does not greet me (to-day) as usual ?

45. Be not angry, Oh Queen, I speak before you that I shall go wearing matted-hair and bark-garments. Be pleased.

46. Why shall I not perform with confidence the good (to you) when commanded by him, the benefactor, guru, father, and grateful King. (grateful' because he acknowledges the service rendered in time of danger).

47. Only one disagreeable thought burns as it were in .

my heart, that the King himself did not tell me the ins-
lation of Bharata.

48. I would myself gladly give to brother Bhara
(even) without being asked, Sitā, the kingdom, my precio
life and wealth.

49. What then being urged on by my own father, t
lord of men; and when it means fulfilment of the vow, a
your pleasant desire.

50. You, therefore, console the diffident King, why is
that the lord of the earth, with his eyes fixed on the groun
slowly sheds tears ?

51. Let messengers with swiftest horses go to-day
the command of the King to fetch Bharata from his mate
nal uncle's house.

52. Without questioning the words of my father I sh
quickly go to the Daṇḍaka forest to live there for fourte
years."

53. Hearing the words of Rāma, Kaikeyi was please
and trusting in his departure, she hurried on Rāgha
(in his resolve).

54. "Let it be so; messengers with swiftest horses, sh
go to fetch Bharata here from maternal uncle's house.

55. I do not think it proper, Oh Rāma, to delay yo
who are anxious; therfore it behoves you to go quickly
the forest.

56. That the King, being full of shame, does not hi
self speak to you is of no consequence; Oh best of m
dispel this anger.

57. As long as you do not go out hurriedly from
presence to the forest, your father, Oh Rāma, shall neit
bathe, nor eat anything."

58. Sighing with the words 'Alas, woe it is' the Ki
immersed in grief, swooned and fell on that couch, ado
with gold.

59. Raising the King up, Rāma, being goaded by Kaikeyi, began to hurry on his departure to the forest, like a horse struck with a whip.

60. Hearing these unpleasant and cruel words of the ignoble lady. Rāma, being free from pain, spoke to Kaikeyi.

61. "I am not eager Oh Queen, to live in this world, addicted to enjoyments, know me to be equal to the sages, and established in pure Dharma.

62. If it is in my power to do anything to please His Highness (my father), it shall be certainly done by me even at the expense of my life.

43. There is no performance of Dharma greater than service to one's father, or obedience to his words.

64. Though not told by His Highness, yet by your word, I shall live in the lonely forest for fourteen years.

65. Certainly, Oh Kaikeyi, you do not expect any virtue in me; as having complete command over me, you have spoken to the King.

66. As soon as I have taken leave of my mother, and comforted Sitā I shall go this very day to the great Daṇḍaka forest.

67. It should be arranged by you in such a manner that Bharata would govern the kingdom and serve father as well; for this is the Dharma eternal."

68. Hearing the words of Rāma his father, greatly afflicted and unable to speak on occount of grief, wept aloud.

69. Then worshipping the feet of King lying unconscious and of the ignoble Kaikeyi as well, that greatly effulgent he went out.

70. Rāma, having paced round his father and Kaikeyi, and coming out of the inner apartment met his own friends.

71. Then followed him Lakshmaṇa, the enhancer of Sumitrā's joy, highly enraged and with his eyes full of tears.

72. Pacing round the vessel containing the installation

water, Rāma went away slowly without moving his e[illegible] towards it.

73. And the loss of kingdom did not diminish the gre[illegible] beauty of that beloved of the people, on account of his swe[illegible] splendour; like waning of the delightful moon.

74. There was not seen in him any change of mind, wh[illegible] was about to depart to the forest, abandoning (the sovere[illegible]ignty of) the earth, like one who spurns all worldly cares.

75 Refusing the auspicious umbrella and well-adorn[illegible] chowries, dismissing his men, chariot, and citizens likewis[illegible]

76. Bearing in mind the grief (on account of his father[illegible] condition), and having controlled the senses, the self-re[illegible]trained Rāma entered his mother's mansion in order [illegible] communicate the unpleasant news.

77. All high-class persons (who were present there) d[illegible] not notice any change on the face of Rāma, the maje[illegible] and speaker of truth.

78. And that self-controlled mighty-armed hero did n[illegible] abandon his inborn cheerfulness, like the rays of the fu[illegible] brilliant autumnal moon.

79. The pious Rāma of high fame entered into pr[illegible]ence of his mother, saluting all the people (assembled the[illegible]) with sweet speech.

80. Brother Lakshmaṇa of mighty prowess, equal [illegible] him in accomplishments, bearing the mental agony follow[illegible] him closely.

AUDIENCE WITH HIS MOTHER.

1. He saw a venerable old man sitting at the gate of [illegible] mansion, and many others stationd arouned.

2. All those present, seeing Rāma, hailed him, the [illegible] of all victorious heroes, with (the words) "Victory to [illegible]

3. Having passed through the first apartment, R[illegible]

saw in the second many aged Brāhmaṇas versed in the Vedas, and honourd by the King.

4. Having bowed down to them, Rāma saw in the third apartment, women, young and old, engaged in watching the gate.

5. Having hailed Rāma, those delighted female warders entering the mansion informed speedily Rāma's mother about the pleasant news.

6. Queen Kauśalyā, being desirous of her son's welfare, and having spent the night in meditation, worshipped Viṣṇu at dawn.

7. Clad in silk, she pleased, and intent on daily fasts, while performing benedictory ceremonies, was offering oblations into the fire.

8. Rāma having then entered the auspicious adode of his mother, saw her there offering oblations to the fire.

9-10 And the joy of the Raghus saw there, brougt for the service of the gods, curds akṣata, ghee, sweetmeats, and objects fit for oblations as well; fried grains, white garlands, milk, sesamum and rice, sacrificial wood and jars full of water.

11. He saw her dressd in white silk, emaciated on account of fasts, and engaged in propitiating the gods with the offerings of water.

12. Seeing her son, the joy of his mother, approach after a long time, she became pleased and stepped forward-like a mare to her foal.

13. Seeing his mother approach him, Rāghava bowed down, and was embraced in her arms and was kissed in the forehead.

14. Kauśalsā, out of her maternal love, spoke these pleasant and salutory words to her irrepressible son, Rāghava.

15. "May you obtain the life and fame of the old, virtuous and noble royal sages, and the virtue worthy of your family.

16. See your father, O Rāghava, true to his promis the pious king shall this very day install you as the heir. apparent."

17. Rāghava, taking the proffered seat, and invited to eat something, stretching forth his folded hands, spoke to his mother.

18. And he, humble by nature, with his head bent dow on account of respect (towards his mother) and departing to the Daṇḍaka forest bade farwell.

20. 'I am going to the Daṇḍaka forest What is the use of a seat to me? The time is come for me when seats of Kuśa grass are befitting.

21. "I shall live for fourteen years in a lonely fores abstaining from meat and living on honey, roots and fruits like the ascetics.

22. The King shall confer upon Bharata heir-apparent ship and banishes me as an ascetic into the Daṇḍaka forest

23. I shall live in that solitary forest for six years an eight, living on fruits and roots and practising forest duties

24. Like the stem of a Śāla tree cut asunder by an ax in a wood, like a goddess fallen from the heaven, the Quee fell down suddenly.

25. Rāma seeing his mather who did not deserve to b in grief fallen down like a plantain tree and insensible lifted her up.

26. With his own hands Rāma brushed off her body which was covered with dust on account of her havin rolled (on the ground) in her grief like a mare weighe with burden.

27. Seeing Rāghava seated by her side, she who dese ved happiness, but was distressed with sorrow, spoke in th hearing of Lakṣmaṇa, to (Rāma), the tiger among men.

28. "If you had, Oh my son Rāghava, never been bo it would have been for my grief. But I being childless o

would not have experienced more grief than this.

29. There is only one sorrow in the heart of a barren lady,—"I am childless." There exists no other grief for her, O son !

30. I have not seen before any bliss or pleasure in my husband's power. I shall see it in the time of my son; this was, O Rāma, thought by me.

31. Being the eldest of all the Queens, I shall have to hear unpleasant and heart-rending words from the co-wives who are all younger.

32. What greater misery can be for women than this—my endless grief and lamentation.

33. Even while you are near I am thus insulted. How much more, O dear, when you are exiled ? Certainly it is my death.

34. Always disregarded by my husband I have been greatly insulted. I am equal to the retinue of Kaikeyi, or even inferior to them.

35. Whosoever now serves me or follows me, even he will not speak to me when he sees the son of Kaikeyi (on the throne).

36. How shall I, reduced to misery, be able, O son to see the face of Kaikeyi. speaking harsh words, and who is always ill-tempered.

37. Oh Rāghava, seventeen (seven and ten) years from your birth have been spent by me waiting anxiously for the end of my grief.

38. Even though thus worn out I am not able to tolerate for long, Oh Rāghava ! this geat unending misery, the taunts of my co-wives.

39. Without seeing your face, bright like the full moon how shall I, miserable one pass my wretched life.

40. In vain you were brought up by my wretched self, with fasts and prayers and many other toilsome exertions

41. Surely, I consider my heart is very hard, as it does not burst apart like the bank of a great river in contact with new water in the rainy season.

42. Certainly there is no death for me; and no room for me in the abode of Yama, for Yama does not desire to take me away even today, like a lion (snatching away) forcibly a weeping hind.

43. Surely my heart is hard being wrought of steel as neither does it break nor does my body struck by this distress sink to the ground; surely there is no death before time.

44. It is distressing that all my religious vows, gifts and restraints are useless; and austerities performed by me with a desire of obtaining a son have become fruitless, like the seeds sowed in a barren soil.

45. If any one afflicted with great distress gets death at one's own desire even before time. I would, bereft of you, have gone even today to the abode of Yama, like a cow bereft of its offspring.

46. Oh you, having a countenance of moon-like splendour, useless indeed is my life without you; I shall follow you to the forest out of great affection like an enfeebled cow following her young one."

47. Seeing Rāghava (bound with a great vow) and hearing the great calamity, she, afflicted with great distress lamented much, like a Kinnari on seeing the captivity of its young one.

48. The dejected Lakṣmaṇa, spoke words, suited to the occasion, to Kauśalyā, the mother of Rāma, who was bewailing thus.

49. "Oh honoured lady, it does not please me either that Rāghava should go to the forest, deserting his royal sovereignty, in obedience to the words of a woman.

50. And the King is perverse, old, and enslaved by

passions. Under the influence of love what will not the King say when goaded on (by Kaikeyi).

51. I do not see any such fault or sin in Rāma on account of which he is banished from the kingdom to live in the forest.

52. I shall kill my father, as the king is old and influenced by love, possessed of females, shameless and devoid of Dharma.

53. I do not see a single individual in the world, who, whether he be a bitter foe or disowned by him, would cite in him behind his back, any fault.

54. Who caring for Dharma, will renounce, without any cause, his son who is equal to the gods, straight forward well-disciplined and dear even to his enemies.

55. Remembering the conduct of the King, which son will take to heart the words of the King, who has again reached his childhood ?

56. Before any one comes to know this plan (of exile) stand by me and secure the government of the kingdom for yourself.

57. Who is able to go against you, Oh Rāghava, when like Yama I stand by your side, bow in hand, protecting you.

58. If any body stands here as an enemy, I shall, Oh best of men, depopulate the whole city of Ayodhyā with sharp arrows.

59. I shall destroy all those who stand on the side of Bharata or wish him well—for, mildness is despised.

60. If your father, being propitiated and encouraged by Kaikeyī, turns out to be our enemy, he shall be surely slain, without any mercy.

61. Even a guru, puffed up with pride, deserves chastisement when he does not know what is to be done and what is not to be done, and adopts the wrong path.

62. Oh best of men, by what force or reason does he

desire to bestow on Kaikeyī this empire which has devolved on you (by the law of inheritance)?

63. Having made enmity with you and me, what power has he, O destroyer of foes, to grant the kingdom to Bharata?

64. Oh Queen! I am attached at heart to my brother. By truth, and by my bow, by gifts and by things dear to me, do I swear to you.

65. Should Rāma enter the blazing fire or the forest, you know me, Oh Queen, to have entered there before-hand.

66. I shall remove your grief by dint of my prowess, like the darkness by the sun when risen. Do you, O Queen! behold my valour, and may Rāghava as well behold it.

67. I will kill my old father, the vessal of Kaikeyi's will, who, acting like a child, in old age is mean and contemptible."

68. Hearing these words of the noble Lakṣmaṇa, Kauśalyā, weeping and engrossed in grief, spoke to Rāma.

69. "You have heard, my son, what your brother Lakṣmaṇa has said; if it pleases you, do that what is to be done next.

70. Hearing the wicked words spoken by my rival wife, it does not behave you to go from here leaving me grief-stricken.

71. Oh knower of Dharma, if you are bent on Dharma and wish to practise Dharma, stay here and serve me; perform this highest Dharma.

72. Hear, my son, serving his mother, living in his house with self-restraint, and possessd of the highest virtue Kāśyapa went to heaven.

73. As the king is worshipful to you on account of veneration, so am I. I, that (worshipful) one, do not permit you to go from here to the forest.

74. Separated from you I have nothing to do with my life or its comforts, my happiness is with you even in eating grass.

75. If you will go to the forset leaving me grief-stricken, I shall resort to death by fasting, and will not be able to live.

76. Then you will get, my son, the world detested Niraya hell; like the ocean, the lord of rivers, which suffered Brāhmaṇicide on account of unrighteousness.

77. The pious Rāma then spoke words full of righteousness to her mother Kauśalyā, who was miserable and weeping.

78. I have no power to transgress my father's words. I entreat you with my head (bent down), I wish to go to the forest.

79. The learned sage Kaṇḍu, who lived in the forest, and who knew Dharma, killed a cow in obedience to his father's words.

80. Even in our family before, the Sagaras, in accordance with the command of their father Sagara, suffered cruel destruction while digging the earth.

81. Rāma, the son of Jamadagni, on his father's words, cut off in the forest his own mother Reṇukā with his axe.

82. By these and other god-like personages. Oh Queen, the words of their fathers were made virile; I shall do my father's welfare.

83. It is not, indeed, that I alone am doing the order of my father; Oh Queen, the personages mentioned above also did the same.

84. I am not introducing a new Dharma that is unfavourable to you. I follow the path upheld and tread by previous personages.

85. Surely shall I perform that which is worthy of being performed in this world and nothing else. One doing the words of his father never comes to grief."

86. Having told his mother thus, Rāma, the best of those well-versed in speech and the foremost of all archers, spoke then to Lakṣmaṇa these words.

87. Lakṣmaṇa, I know your affection towards me, I know also, your valour strength, and unconquerable energy.

88. The great grief of my mother, Oh you of auspicious marks, not knowing the purpose in regard to truth and peace, is unequalled.

89. Dharma is indeed supreme in this world; and truth is firmly established in Dharma. And this my father's command, based on Dharma is supreme.

90. Having heard the words of father, mother, or Brāhmaṇa, one standing on Dharma, should not make them vain.

91. So I shall not be able to transgress my father's command; only on the word of my father, Oh hero, I was ordered by Kaikeyī.

92. Give up, therefore, this unrighteous view based on warrior's Dharma. Take to Dharma, not to fierceness. Follow my advice."

93. Having spoken thus to his brother out of affection Rāma spoke again to Kauśalyā, with folded hands and head bent down.

94. "You allow me, Oh Queen, to go from here to the forest. You are bound by an oath of my life. You perform the benedictory ceremonies for me.

95. And having fulfilled my vow I shall return to the city like the royal sage Yayāti of old who, having once left it, again went to the heaven.

96. Set your mind at rest, O mother, do not sigh-like furnace.' I shall come here again from the forest-abode after making good my father's words.

97. Yourself, myself, Vaidehī, Lakṣmaṇa, and Sumitrā all shall abide by father's words. This is the eternal Dharma.

98. Mother, while desisting from the ceremonies of installation, and controlling the grief in your heart,

according to my pious decision to retire to the forest."

99. Hearing these pious, sober, and reasonable words, the venerable mother, regaining her consciousness like the dead one, and looking on Rāma, spoke thus again.

100. "As is your father, my son, so am I your elder on account of my right and affection. I do not permit you (to go); it does not behove you to go leaving me sore distressed with grief.

101. Of what avail to me, bereft of you, is my life, or my relatives, or my offerings to the manes, or the nectar? One moment of your company is better to me than the whole world."

102. Hearing these pitiful bewailings of his mother, the grief of Rāma again blazed forth, just like a mighty elephant, entered into a dark region, who bursts into view, when goaded with fire-brands by persons (hunters).

103. He, steadfast on Dharma, spoke pious words to his mother, who was almost insensible, and to the son of Sumitrā (i. e. Lakṣmaṇa) distressed and crucified, as he alone was fit to speak on that occasion.

104. "I know, Oh Lakṣmaṇa, your steadfast devotion and valour. Without understanding my intention you, along with my mother, torture me much.

105. Dharma wealth, and the objects of desire (i. e. Kāma) are seen in this world when appear the fruits consequent upon the virtuous deeds of a prior life. All these three (i. e. Dharma, Artha, and Kāma). I have no doubt, may be present there, if Dharma exists, just as a wife obedient, charming, and having sons (fulfils them all).

106. Where all of them (i. e. Dharma, Artha, and Kāma) are not combined one should not begin that. From where proceeds Dharma one should begin that (only). One fond of wealth becomes despicable in this world. One is not admired, indeed, on account of intentness on desires (being devoid of righteousness).

107. Who is there, devoid of tendency to wickedness, that does not, considering it as the act of righteousness, obey the commands of one who is old, our king, and our preceptor (guru), be they on account of anger, joy or desire ?

108. On this account I am not able to act against the vow of my father. He alone is, O child, our lord and our guru in commanding (us) and he is the lord of the venerable Queen, and her refuge and righteousness.

109. While that pious king is still living, especially when he stands in his own path (of fulfilling the vow), how can this venerable lady go with me (to the forest) like an ordinary widow ?

110. Do you permit me, therefore, Oh mother, to go to the forest. Give me parting blessings so that on completion (of the vow) I may come back just as Yayāti went again by truth (to the heaven).

111. For the sake of kingdom alone I cannot put at my back the fame consisting of great fruits. Living for a short life, Oh venerable one, shall I choose to-day the mean earth by unrighteousness ?"

112. That foremost among men thus soothing his mother by courage, and desirous of going to the Daṇḍaka forest and having instructed fully his younger brother the religious knowledge (Darśanas), mentally passed round his mother.

113. Seeing him determined upon carrying out his father's command. Kauśalyā, choked up with tears, spoke these words to her virtuous son.

114. "How can he, a stranger to misfortune, virtuous souled, speaker of pleasant words to all the people, and born of me and King Daśaratha, live on gleaned grains ?

115. How shall that Rāma eat fruits and roots in the forest whose servants and menials eat well cooked foods ?

116. Who shall believe or who shall not be afraid hearing that the accomplished and dear descendant of Kakutstha (i.e Rāma) is expelled by the king ?

117. Certainly fate is powerful in this world; it directs all in this world as you. Oh charming Rāma, will go to the forest.

118-120. Being deprived of you, the great and incomparable fire of sorrow produced within me, by the wind of your absence (lit. not seeing you), (increased) by the fuel of lamentation and grief, (enkindled) by the offerings of tears from weeping, (surrounded) with the great smoke of vapour caused by the anxiety and produced from anxious thoughts about your return, arising from the effort of hard sighs, shall burn me my son, like the fire after the end of the winter season burning the grass.

121. How does a cow follow her calf going out ? I shall follow you, darling, wherever you shall go."

122. Hearing these words of his mother, Rāma, the best of men, spoke these words to his mother, who was greatly distressed.

123. "The king has been deceived by Kaikeyī, and when I go to the forest and left by you (as well) he shall surely not survive.

124. The abandonment of one's husband is surely most cruel for women; therefore, such a dire sin shall not be done even in thought by you.

125. As long as the descendant of Kākutstha, my father, the lord of earth, lives, you do service to him. That is the law of eternal Dharma."

126. Thus addressed by Rāma the good-looking Kauśalyā, being greatly pleased, spoke to him, the unwearied in actions, "Be it so."

127. Being thus spoken, Rāma, the best amongst religious men, said again to his mother, who was deeply distressed.

128. "Yourself and myself shall do father's orders. King, lord, guru, he is the best of men and the lord and master of all.

129. Having passed these nine and five years in the great forest I shall stay, with great joy, under your orders."

130. Thus addressed then. Kauśalyā, bearing great affection for her son, much distressed, and having her face full of tears, spoke to her beloved son.

131-132. "Rāma. I shall not be able to live amongst these co-wives; lead me also, Oh decendant of, Kākutstha, to the forest, like a wild hind, if you have a mind to go (to the forest) out of regard for (the wishes of) your father." To her thus weeping. Rāma, suppressing his tears, spoke these words.

133. "Husband is the deity and lord of the wife as long as she lives; the King to-day is the powerful lord of you and me.

124. With that intelligent lord of men we are not without a master; and Bharata is also pious and a speaker of pleasant words to all creatures.

135-136. He, ever bent on righteousness, will attend upon you. When I am gone you must, with great care behave in such a way that the King does not get any pain at the separation from his son; and his grief is too fierce you behave in such a way that it does not kill him.

137. With all attention you always do what is good to the aged king. The woman, who is engaged in fasts and vows, is the best one.

138. And when she does not serve her husband, she shall go the path of sin. A woman through service to her husband gets the highest heaven.

139. Even those who do not bow (to gods) and have ceased from worship to deities, shall do service to the husband being intent upon his welfare.

140-141. This is the eternal law of Dharma that is heard and observed by a woman according to the Vedas and Smritis. Deities are fit to be worshipped by you with

flowers in (ceremonies consisting of) offering oblations to the fire; and for my sake, Oh worshipful one, the Brāhmaṇas are to be honoured by you. Thus you, desirous of my arrival, wait for the time of my return.

142. Self-controlled, temperate in food, and devoted to the service of husband you shall attain the best desire on my return, if the best amongst the preservers of Dharma holds his life."

BLESSING.

1. Being thus addressed by Rāma, Kauśalyā, grieved at the separation from her son, spoke these words to him (Rāma) with her eyes dimmed with tears.

2. "I am not able to alter your firm determination to go (to the forest); darling, certainly the time is irresistible.

3. When you return I shall again be free from fatigue. On return of you, O prosperous one, with your object gained and vows discharged, and making yourself freed of debts to your father, I shall sleep with great joy.

4. Fate's course, my son, is always incomprehensible in this world as it goads you on, Oh Rāghava, (to the forest) neglecting my words.

5. Go, now, mighty-armed one. Returning with safety, my son, you will please me with soothing, charming words of peace."

6. Casting aside her grief and touching holy water, the noble mother of Rāma performed auspicious ceremonies.

7. I am not able to dissuade you, Oh best of Raghus; go now (to the forest) and return quickly and follow the foot-steps of great ones.

8. That Dharma, Oh best of Rāghavas, which you uphold with gladness and discipline, may that very Dharma protect you.

9. Let the deities, whom you worship in the temples, together with the great sages, protect you in the forest.

10. Let those weapons, which were given to you by the wise Viśvāmitra protect you, always bestowed with virtues.

11. May you live long, Oh mighty-armed one, being protected by the truth and by your service to your father and mother.

12-13. May the holy fuel, the Kuśa grass, sanctified altars, and court-yards, the sacred grounds of mendicant Brāhmaṇas, mountains, trees, shrubs, lakes, birds, serpents, and lions protect you, Oh best of men !

14. May the Sādhyas, Viśvadevas, Marutas, and the great ascetics hail you. May the creator, and the preserver of the universe and the god Pūṣan, Bhaga, and Aryaman hail you.

15. May all the guardians of the regions headed by Indra hail you. May the six seasons and all the months years and nights protect you.

16. May days and hours always do you good. May Sruti, Smṛti and Dharma protect you, my son, everywhere.

17. May the great god Skanda and Soma along with all the Bṛhaspati, the seven sages and Nārada protect you everywhere.

18. And may the Siddhās, the quarters along with the guardians, worshipped by me, always protect you my son in that forest.

19-20. All the mountains and oceans. King Varuṇa as well, the heaven, sky, earth, and air along with things moveable and immoveable, planets, and all the stars with their (presiding) deities, day and night, the twilight as well may all these protect you while living in the forest.

21. May the six seasons, months, as also the years, minutes and seconds likewise, grant you happiness.

22. May the deities and demons always be bestowers

happiness to you, while moving in the great forest in the garb of an ascetic.

23. Let there be no fear, Oh son, for you from terrible Rākṣasās Piśācas of cruel deeds, and from all other animals living on flesh.

24. May the apes, scorpions, flies gnats, reptiles and insects be not present in your denso forest.

25. May the mighty elephants, lions, tigers, bears, and boars, buffaloes, and horned animals not, hurt you my son.

26. Being worshipped by me from here may the feroci-us cannibal races of all kind bring you no injury.

27. Blessed be your ways, and your valour may crown success. Go to the forest, Rāma, doing well, possessed of all the requisites.

28. May welfare be to you many a time from all the creatures of the sky and the earth and from all those deities who are hostile to you.

29. May Śukra, Soma Sun, Kubera (the giver of wealth) and Yama as well honoured by me protect you, O Rāma, living in the Daṇḍaka forest.

30. May fire, air, as also the smoke and the Mantras uttered by the sages protect you, the descendant of Raghu, at the time of your bathing.

31. May Brahmā, the lord of all the worlds, creator of beings, as also the sages and all the remaining gods protect you while living in the forest."

32. She of great renown and having long-stretched eyes, propitiated the gods with garlands, fragrant odours and praise.

33. She began to offer oblations to the fire by the help of eminent Brāhmaṇas for the welfare of Rāma.

34. Kauśalyā, the best of the ladies, collected ghee, white garlands, sacrificial fuel and white mustard seeds.

35. Then that spiritual preceptor having duly offered the oblations into the fire for his peace and health, and with

the remnants of the offered oblations performed the outward Bali offerings.

36. And by giving the Brāhmaṇas a dish of honey, curd, Akṣata and ghee, made them utter benedictory prayers for Rāma while in the forest.

37. Then the glorious mother of Rāma gave that best of Brāhmaṇas a desired dakṣiṇā and spoke to Rāghava thus,

38. "May that blessing be yours which happened to the thousand-eyed Indra, saluted by all the deities on the destruction of Vṛtra.

39. May that blessing be yours which Vinatā invoked in olden times for Suparṇa (i. e. the king of birds, Garuḍa) praying for nectar.

40. May that blessing be yours which Aditi bestowed on the holder of the thunderbolt while killing the Daityas when the nectar was produced.

41. May that blessing be yours, Oh Rāma, which attended on Viṣṇu of unequalled glory when he began his three steps.

42. May the sages, the oceans, the islands, the Vedas, the worlds and the quarters, Oh mighty-armed one, all these auspicious ones, give you blessed happiness."

43-44. Saying this that lady of expansive eyes placed the remnants on her son's head, and having besmeared him with scents tied to his hands an amulet, a creeper of proved efficacy known as Viśalyakaraṇi, and repeated the mantras mentally.

45. Being under the control of grief she spoke also, as if pleased, with speech only, not with feelings, and with her voice choked.

46. The glorious one having bent down and kissed him on his head and embraced him spoke, "My son Rāma, go at your pleasure for the sake of your desire.

47. I shall see you on the royal paths, my darling, with

great delight, when you will return to Ayodhyā in good health and with all your objects attained.

48. And I shall desire to see you again, Rāma, seated on the auspicious throne, having come here form your abode n the forest after fulfilling the words of your father.

49. May you returning from the forest and being possessed of auspicious marks ever satisfy the desires of my daughter-in-law. You may go.

50. Hosts of Devas, Śiva and others, great sages, hosts of Bhūtas, Asuras, and Uragas have been worshipped by me. May all these as also the quarters, Oh Rāghava, desire welfare for long to you when going to the forest."

51. Thus with eyes full of tears and having duly completed the benedictory cereuony, she made a circumambulation as well and seeing him again and again embraced him hard.

52. And being gone round by his ,mother, Rāghava, of great fame, and resplendent with the splendour of beauty, proceeded towards the abode of Sītā, after repeatedly bowing down to the feet of his mother.

CHASTE SĪTĀ

1. Rāma, then, entered his own residence, well-decorated and full of happy people, with his face somewhat cast down with shame.

2. Then Sītā, rising up and trembling, saw her husband burning with sorrow, his sonses disquited with anxiety.

3. On seeing her the virtuous-souled Rāghava could not bear his inward mental grief and consequently it manifested itself.

4. Seeing him with face pale, (body) perspiring and impatient, she, being afflicted with grief spoke, "Now, what is this my lord?"

5. To-day the constellation Puṣya is in conjunction with the moon, and the planet Bṛhaspati is presiding over this conjunction, this day has been declared as the most auspicious one by the learned Brāhmaṇas, then why do you feel sad?

6. Why has not your charming face been covered with an umbrella, having hundred ribs and white as watery foam?

7. Why is not your face with its lotus-like eyes fanned with royal chowries bright as the moon or a goose?

8. Eloquent panegyrists, encomiasts and family bards, being highly pleased, Oh best of men, are not seen here to-day praising you with auspicious songs.

9. Why do not the Brāhmaṇas, versed in the Vedas duly pour down honey and curd on your head, who are consecrated?

10. Why do not your subjects, citizens, urbans as well and all the chiefs of guilds, well-dressed and adorned, desire to follow you?

11. Why does not the excellent sport-chariot (Puṣparatha), adorned with golden ornaments and yoked with four fast-going steeds, not proceed in front of you?

12. And no elephant is seen preceding you, Oh hero, which is marked with all auspicious signs, and which resembles a mass of dark clouds or a hill.

13. And I do not see the servants running before you, Oh hero, with a pretty-looking royal seat decorated with gold?

14. When installation is ready, what has happened to you? And strange is the complexion of your face and no sign of joy is seen there."

15. The joy of the Raghus spoke to her thus bewailing. "Sītā! His Highness, the father, exiles me to the forest.

16. Oh you born in the high famify. Oh knower of Dharma, Oh you intent on the performance of religious rites, Oh Jānaki, hear, in sequence, how this has befallen me to-day.

17. In olden times two boons were granted to my mother Kaikeyī by my father, King Daśaratha of truthful vows.

18. To-day when my coronation ceremony had been started by the King, he was reminded by her of the promise and was won over by his righteousness.

19. I shall give for ten years and four in the Daṇḍaka forest and Bharata has been installed on the heir-apparentship by my father.

20. So I have come to see you while starting for the lonely forest. I am never to be praised by you before Bharata.

21. Because those who are crowned with prosperity do not bear another's praise; my virtues are, therefore, not to be praised by you before Bharata.

22. I am never to be addressed by you with adjectives you shall (thus) be able to stay near him with favour.

23. The permanent heir-apparentship has been conferred on him by the King. He is to be propitiated by you, O Sītā, and especially the King.

24. And I, too, shall go to-day to the forest fulfilling that vow of my father. Be firm, Oh high-minded one.

25. And when I am gone, Oh auspicious one, to the forest resorted to by hermits, you shall be, O sinless one, intent on fasts and vows.

26. Rising from the bed early in the morning, and having duly honoured the deities, you should salute my father Daśaratha, the lord of men.

27. And my mother Kauśalyā is old and emaciated with grief. She is fit to have honour from you considering Dharma only to be above everything.

28. And my other mothers are also to be saluted by you; for to me my mothers are all alike in respect of affection, attachment, and delight.

29. And moreover, both Bharata and Satrughna who

are dearer to me than my life, are especially to be seen by you as equal to brothers or sons.

30. And never anything unpleasant to Bharata shall be done, as he is the King, Oh Vaidehi, of the country and the family.

31. Kings, propitiated by virtuous conduct and served with assiduity become pleased; they become angry if contrary be the case.

32. For lords of men renounce even their legitimate sons when doing mischief, and take into favour even ordinary persons (bearing no relation) if powerful (to do them good).

33. You live here, Oh auspicious one, abiding by King Bharata's commands, intent on Dharma and observing genuine vows.

34. I shall go to the forest, my darling, and you shall have to live here, Oh excellent lady. You shall behave in such a way that you do not act offensive to any one; these are my words."

35. Thus addressed Vaidehī, beloved and sweet-speaking spoke this to her husband enraged as it were on account of her very affection.

36. "What words are these that you speak, O Rāma, thinking no doubt, of meanness in me; hearing these words said by you I laugh, Oh best of good men.

37. What has been said by you is unbecoming and infamy for mighty princes, versed in the science of arms and weapons, my lord, and it should not be heard (as well).

38. Oh my husband, father, mother, son, brother and daughter-in-law too, all these, reaping the rewards of his or her own virtuous actions, serve his or her own fate.

39. It is the wife alone, Oh best of men, that shares the fate of her husband. And therefore I have also been ordered to live in the forest.

40. Neither father, mother, son, friend, nor her ownself

is the refuge of a woman in this or in the other world.

41. If you go to-day to the impenetrable forest, Oh Rāghava, I shall go in front of you crushing (softening) the Kuśa and thorns.

42. Casting aside anger and jealousy, like the water left after drinking, lead me on, Oh hero, with confidence. No sin exists in me.

43. The shade of one's husband's feet is far more preferable to the top of a palace, the airy car, or excursion in the air.

44. I have been taught by my father and mother on various aspects. I am now not to be instructed as to how I shall behave.

45. I shall go to the impenetrable forest, devoid of human beings, full of herds of various deer, and inhabited by tigers.

46. I shall live in the forest, happily as if in the house of my father, thinking naught of all the three worlds (but) devoted only to the service of my husband.

47. Being self-restrained and engaged in the vows of a Brahmacāriṇī I will constantly attend on you and will sport with you, Oh hero, in the sweet-smelling forests.

48. You are able to do protection of another person as well, what need be said of me, Oh giver of honour ?

49. There is no doubt I am going with you to the forest. It is not possible, Oh illustrious one, to dissuade me when ready (to go to the forest).

50. Undoubtedly I shall always be one whose food is fruits and roots. I shall give you no trouble while always living with you.

51-52. I shall go before you and shall eat when you have eaten. In company with you, my intelligent lord, I wish to see fearlessly on all sides mountains, ponds, and lakes, filled with swans and ducks, and (beautified) with lotus-stalks well-flowered.

53. Living with you, my hero, I joyfully wish to see them and shall take baths in them, being always devoted (to you).

54. Being greatly gratified I shall enjoy with you, Oh broad-eyed one, in this manner for even hundred or thousand years.

55. I shall not know the reverse, neither the heaven even is my aim. And even if in heaven my abode takes place, Oh Rāghava, best of men, I shall not like that too without you.

56. I shall go to the impenetrable forest, full of deer, monkeys and elephants, I shall live there as if in my paternal house clinging to your feet and abiding in your command.

57. Please take me and fulfil my entreaty who has thought for none, and whose heart is attached (to you), and who is resolved to die when forsaken by you: there shall therefore, be no burden to you from me."

58. And that best of men did not like to take Sītā though speaking thus and attached to virtue. He spoke to her about the difficulties while living in the forest in order to dissuade her from following him.

59. That lover of virtue, thinking of the hardship in the forest, did not make up his mind to take Sītā (with him), who knew her Dharma and had spoken thus.

60. Then consoling her whose eyes were stained with tears, that pious-souled one spoke to her these words in order to dissuade her from going.

61. "Sītā, you are born of a highly noble family and are ever intent on Dharma; you practise Dharma here so that my mind be happy.

62. Oh Sītā, Oh you of the weaker sex, you shall do that what I asked you to do. There are many dangers in the forest while living; hear those dangers from me,

63. Oh Sītā, abandon the idea of living in the forest,

for a forest is said to be impenetrable and full of many dangers.

64. It is for your welfare that I am uttering these words; happiness there is none, there is always nothing but misery.

65. The roarings of the lions living in the caves of the mountains, and the sounds produced from monntain-torrents are terrible to hear; therefore the forest is full of misery.

66. Animals likewise, all maddened, fearless and sporting in solitude seeing (a man) attack him; Sītā, hence, the forest is full of misery.

67. And the rivers abound in crocodiles, are muddy and impassable even by infuriated elephants; so the forest is full of misery.

68. There the way-fares are covered with creepers and thorns, and resounding with the sound of wild fowls, (they are) waterless and impenetrable; hence the forest is full of misery.

69. Exhausted with the toil one sleeps at night on a bed of leaves fallen themselves on the surface of the ground; so the forest is full of misery.

70. Restraining ourselves we are to feel contented day and night with the fruits that. have fallen down from the trees; hence, Sītā, the forest is full of misery.

71. Fast is to be kept, Oh Maithili, according to one's strength. We are to wear matted-hair and bark-garments.

72. One is to adore every day the deities and manes with due rites, and to honour the guests that come to him.

73. Observing the rules of asceticism, one has to take always three baths at different times (i. e. morning, noon, and evening); therefore, the forest is full of misery.

74. Offerings of flowers brought by one's ownself are to be made to the altars according to the rites. of the ascetics;

Sītā, hence, the forest is full of misery.

75. Ascetics having anything as their food and living in

the forest, O Maithili, should be content with whatever is obtainable; Sītā, hence, the forest is full of misery.

76. There are always violent winds, darkness, hunger, and great fear; hence, the forest is full of misery.

77. Raptiles, many and of various forms, creep there on the path, O excellent lady, with haughtiness; so the forest is full of misery.

78. And snakes living in the rivers and of crooked course like rivers, reside there having obstructed the path; hence, the forest is full of misery.

79. Birds, scorpions, insects and mosquitoes, along with wild gnats, always trouble (the dwellers) Oh fair one, hence, the forest is full of all misery.

80. There in the forest are trees full of thorns, Kusa and Kāśa grass, Oh excellent lady, and tips of (thorny) branches scattering about; hence, on this account the forest is full of misery.

81. There are many physical afflictions and various fears to one living in the forest; there is nothing but misery in the forest.

82. Anger and greed are to be cast aside, thought is to be set on penance and there should be no fear from fearful objects; so the forest is ever full of misery.

83. Therefore, there is no need of your going to the forest; there will not be any comfort to you; considering well I see as if the forest is full of innumerable evils."

84. While the high-souled Rāma did not make up his mind to take Sītā with him to the forest, she then greatly officted, did not heed his words and spoke to him the following words.

85. Hearing these words of Rāma, Sītā, the afflicted one, bathed in tear spoke slowly these words.

86. "These evils that have been enumerated by you about living in the forest, you know them to be virtues only, led by my love for you.

87-88. Deer, lions ond elephants, tigers and Śarabhas likewise, chamaras, and other animals, Oh Rāghava, shall all flee away seeing your form, on account of not having seen it before.

89. I shall go with you with permission of the elders: bereft of you, Oh Rāma, my life is fit to de abandoned.

90. While I am near you, O Rāghava, not even the lord of the gods, Indra, is able to hurt me with all his power.

91. A woman without her husband is not able to live. Indeed, such a truth has been, Oh Rāma, explained to me by you.

92. And moreover, Oh you of great intelligence, I have heard this truth before in my paternal house from the Brāhmaṇas that I am to live in the forest.

93. Hearing this from the Brāhmaṇas versed in palmistry, I have ever been of desire, Oh mighty one, to have residence in a forest.

94. That order of residence in the forest should indeed be obtained by me. So I shall go, dear one, with you, my husband; it cannot be otherwise.

95. I shall get order, and shall go with you; the time has arrived; may the Brāhmaṇas be of truthful word.

96. I know truly the innumerahle dangers that are usually met with by persons in forest life, Oh hero, who are not self-controlled.

97. And in my paternal house when I was a girl I have heard about the forest-life in the presence of my mother, from an ascetic woman of well-diciplined character.

98. I have desired, my lord, to go with you to the forest and you were pleased many a time before to accept this.

99. Welfare be to you. I am impatiently waiting for your departure. Service to a hero living in the forest pleases me.

100. O you pure-souled one, I shall surely become sinless while following my husband out of affection; for my husband is my deity.

101. Even in after life with you shall always be my beneficial union. I have heard this pious report from the Brāhmaṇas of great fame.

102. 'A woman who has been bestowed, in this world, by her parents, to one with due rites of his class, touching holy water, shall be his, even in her after life.

103. For what reason then do you not wish to take your wife with you who is of good character and devoted to her husband ?

104. It behoves you to take me, O Kākutstha, who am dejected. devoted to my husband, ever given to your service, same in your joy and sorrow and participating equally in your happiness and distress.

105. And if you do not wish to take me thus distressed. to the forest, I shall resort to poison, fire, or water (i. e. drowning in water) for the sake of death."

106. While she begged thus in various ways for going, the mighty hero did not consent to lead her into the lonely forest.

107. Addressed thus, Maithilī was overwhelmed with anxiety, bathing as it were the earth with hot tears falling down from his eyes.

108. Then the self-controlled Kākutstha in order to dissuade her, who was overcome with anger and anxious thoughts, consoled her, the daughter of Videha, in many ways.

109. Consoled thus by Rāma, Maithilī, the daughter of Janaka, spoke thus to her husband with a view to reside in the forest.

110. The deeply agitated Sītā, out of her love and pride taunted Rāghava of broad-chest.

111. "What did, on the other side, my father Videha, the lord of Miṭhilā, think of you, having accepted you, a woman in male-form, as his son-in-law.

112. If the world through ignorance, indeed, will say that while Rāma('s prowess) shines forth there is not much energy as it were in the sun, it is falsehood.

113. What have you done that you are dejected and whence is your fear that you are willing to abandon me who am devoted to none else ?

114. Know me to be obedient to you like Sāvitrī, following her husband Satyavān, the son of Dyumat Sen.

115. I have not even in mind seen anybody other than you, Oh faultless one; like some unchaste woman bringing stigma to the family. I shall go with you, Oh Rāghava.

116. Do you, like an actor, wish to hand over to others me, who am your chaste and youthful wife, and lived with you for a long time ?

117. And do you, O ever faultless one, be obedient and subservient to him whose pleasure you tell me and for whose sake you are prevented (from installation).

118. It does not behove you to go to the forest without taking me. Be it the penance, or the forest, or heaven it will be with you.

119. And there will not be any toil to me on the path while going behind you, just as while lying on luxurious beds (I feel no pain).

150. Kuśa, the Kāśa, Śāra, and Ishīka, and the thistless on the way, shall be equal in touch to cotton and deer skin when I am with you.

121. I shall regard dust that will cover me, thrown up by the gush of great mind, Oh beloved one, as if the best (dust of) Sandalwood.

122. When frequenting the forest I shall lie down on

the green grass in the forest, then will there be more pleasure in beds covered with coloured blankets ?

123. Leaves roots, and fruits, which you will give me having-brought them yourself, be they many or few, shall be to me like the ambrosia juice (i. e. amṛita).

124. Enjoying the fruits and flowers of the season I shall not recollect there my father, mother or my abode.

125. And then it does not behove you to see any unpleasantness there on account of me; and there will not be any grief to you, and I will not be unbearable (burden) to you.

126. Go forth, Rāma, along with me, knowing this great affection (of mine for yon) that the place which is with you is heaven, and the one without you is hell.

127. Moreover, if you do not take me, who am resolved upon it, to the forest, I shall drink poison this very day. I will not go into the hands of my enemies.

128. Even afterwards on account of grief, there is no life in me. When forsaken by you, my lord, at that very time death is better.

129. I am not able to endure the grief (of your separation) even for a moment. How much more afflicted for fourteen years ?

130. Thus consumed with grief and piteously lamenting much, Sītā, when tired, wept aloud embracing her husband closely.

131. Like a she-elephant pierced by the poisonous shafts, she cut to the heart by many words (of Rāma), began to shed tears, long kept off, as an Araṇi wood emits fire.

132. Crystal-like tears caused by her sorrow began to trickle down from her eyes, like water from two lotuses.

133. Her face, having long eyes resembling the pure white moon, became faded with tears like a lotus taken out from water.

134. Embracing her with his arms, who was as if almost insensible and distressed, Rāma spoke those words consoling ger.

135. "I do not, Oh beloved, desire even the heaven gained through your grief, There is no fear whatever to me from anywhere like to the self-born Creator.

136. Withont knowing your full intention, Oh fair-faced one, I could not desire your abode in the forest though capable of protecting you..

137. When you are created to live in the forest along with me, Oh Maithilī, I am unable to leave you behind just as the self-knowing person (cannot give up) his love (for the mankind).

138. Oh you, having thighs resembing the trunks of an elephant, the Dharma which was practised of old by the good, that same Dharma is now followed by me just as the shadow follows the Sun.

139. It cannot be indead, that I do not go to the forest, Oh joy of Janaka, for my father's words magnified with truth lead me there.

110. Obedience to father and mother is one's Dharma; Oh lovely-hipped one. and I am unable to live transgressing the order.

141. Having transgressed father, mother and guru who are subservient to us by what means can destiny be worshipped which is not dependent on one's self.

143. Where these three are present, the triple worlds are purified. There is nothing equal to it in this world, Oh you of auspicious eyes, therefore. this group of three is propitiated.

143. Truth, gift, honour, or sacrifice or even abundant fees are not so strengthening, Oh Sita, as service to father is recognised.

144. Heaven, wealth, grains, learning, sons and happiness—none of these is inaccessible on account of regard for service to father.

145. Great souls ever devoted to their father and mother attain the worlds of Devas, Gandharvas, Brahmā and Viṣṇu, and likewise other worlds.

146. Therefore do I desire to follow what my father, treading in the path of truth, commands me. Such indeed is the Dharma eternal.

147. My resolution adout (not) taking you to the Daṇḍaka forest is shatterd as you are firmly resolved to follow me and live in the forest.

148. So you are permitted by me, O you of blameless limbs and bewitching eyes, to go to the forest; follow me. O timid one, be my companion in religious observances.

149. You have reached, Oh fair one, a very excellent determination which is quite in keeping with, Oh Sītā, my family as well as yours.

150. Oh you of fair hips, begin the preparations befitting a life in the forest; not even the heaven pleases me now O Sītā, when bereft of you.

151. And give jewels to Brāhmaṇas and food to mendicants asking for them; make hurry. Do not delay.

152-153. Confer upon the Brhāmaṇas highly valuable ornaments, excellent clothes, and beautiful articles meant for sport, beds, conveyances, and give other things that remain to our servants.

154. Knowing her husband agreeable to her departure, Sītā became immensely pleased and quickly began to give them away.

BROTHER LAKSMANA.

1. Hearing thus the dialogue. Lakṣmaṇa, who had come ther before, with his countenance changed on account of tears, was unable to bear this sorrow.

2. That joy of the Raghus, pressing hard the feet of his brother, spoke to the highly famed Sītā and to the great devotee Rāghava.

3. "If you have made up your mind to go to the forest haunted by deer and elephants. I too will accompany you to the forest going before you and carrying my bow.

4. In company wilh me you shall roam in the forests which resound with herds of birds and bees from all sides.

5. Separated from you I do not long for the abode of the celestials, nor for the eternal life. and nor even for the wealth of the three worlds."

6. The son of Sumitrā speakiug thus and resolved for abode in the forest, being dissuaded with many consoling words by Rāma, spoke again.

7. "While I have formerly been permitted by you, why do you prevent me now ?

8. I wish to know. O sinless one, why do you now prevent me from fulfilling my desire to go (to the forest) It is a doubt to me."

9. Then highly effulgent Rāma spoke thus to the brave Lakṣmaṇa, who stood before him entreating with folded hands.

10. "You are affecionate and intent on Dharma, brave, and always firm on right path, dear as life, obedient and dependent (on me), and my friend.

11. If you go with me to the forest, O son of Sumitra, who shall serve Kauśalya or the illustrious Sumitrā ?

12. That highly effulgent lord of earth, who showered desires, like a cloud, that showers desires to the earth, is shackled now in passion's trap.

13. That daughter of King Aśvapati, having obtained

this kingdom, will not do good to the grief-stricken cowives,

14. Bharata on getting the kingdom will stand by Kaikeyī; he will not remember Kausalyā and Sumitrā afflicted with grief.

15. Do you therefore, O son of Sumitrā, now maintain that noble lady, Kauśalyā of your own accord or by the favour of the monarch. Please act up to this counsel.

19. And in this way, your devotion to me will be clearly shown, and, Oh knower of Dharma, your unequalled and great duty, too, towards the adoration of superiors.

17. Do thus, O son of Sumitra and joy of the Raghus for my sake; bereft of us there will be no comfort to our other"

18. Thus addressed by Rama, Lakṣmaṇa well-versed in speech, spoke in gentle words to Rama, learned in the science of language.

19. "Through your might alone, O hero, attentive Bharata shall adore Kauśalyā and Sumitrā; there is no doubt about it.

20-22. If the wicked Bharata obtaining this excellent kingdom, does not maintain them on account of evil thought and haughtiness, Oh hero, surely shall I kill him, that wicked-minded one, and his supporters as well, even all those three worlds. But that Kauśalyā, the noble one can maintain even thousands of persons like me; her servants have got thousands of villages.

23. So, that illustrious lady is capable of maintenance herself, and my mother likewise, and for the maintenance of people like ourselves.

24. Please make me your follower; there will be no breach of virtue in this. I shall be highly gratified and your object will be fulfilled.

25. I shall go in front of you pointing out your way and carrying a stringed bow, a spade and a basket.

26. I shall daily bring for you roots, fruits, other products of the forest, and objects fit for sacrifices of the ascetics."

27. You shall sport with Vaidehī on the tops of mountains and I shall do everything for you while you are awoke or asleep."

28. Being extremely gratified with these words, Rāma spoke to him, "Go, bid farewell, O son of Sumitrā, to all your friends and relatives.

29-31. And those two two terrible-looking bows that the high-souled Varuṇa himself gave to the King Janaka at the great sacrifice, and the impenetrable divine mail, two quivers with their inexhaustible arrows, and two swords burnished with gold and bright as the sun all these weapons are placed in my preceptor's house. Paying respects (to him), O Lakṣmana, come back swiftly carrying all the weapons.

32. Determined upon going to the forest, Lakṣmaṇa, taking leave of his friends, and reaching the preceptor of the Ikṣvākus, took the excellent weapons.

33. That bost of the princes. the son of Sumitrā, showed Rāma all those divine arms, which were worshipped and adorned with garlands.

DAŚARATHA

1. Having distributed much wealth to the Brāhmaṇas, the two Rāghavas set out along with Vaidehī for seeing their father.

2. When the weapons, beautifully adorned with bands and garlands by Sītā, were thken up by the two (brothers) from their two hand-maids they two looked splendid.

3' And then the rich people getting on the terraces of three storied, seven storied and royal palaces looked at them with sorrow.

4. The roads, being crowded with many people, were not fit to be tread; hence, ascending the buildings the people saw Rāghava from there helplessly.

5. And seeing him going on foot along with his younger brother and Sītā, the people with their senses bewildered on account of grief, spoke various words.

6. "He who, when going, was followed by the mighty fourfold forces, proceeds along with Sītā, followed by Lakṣmaṇa alone.

7. He who knows the sweets of wealth, and is the great abode of desires (for the people), does not desire to make the words of his father false, because of the greatness of Dharma.

8. To-day the people that move on the royal roads see her who was formerly unable to be seen even by the rangers of the sky.

9. Rāma, heat and cold will speedily fade Sītā, who is worthy of being dyed, and who uses red sandal.

10. Surely to-day Daśaratha speaks thus, possessed by some evil spirit; for it does not behove the King to banish his beloved son.

11. How can there be banishment of even a worthless son; what need be said of that who has conquered the whole world through his conduct only ?

12. Universal benevolence, kindness, learning, goodness, restraint of senses and passions—those six qualities grace Rāghava, the best of men.

13. Therefore the subjects are highly distressed at his misery like acquatic creatures at the decrease of water in summer.

14. The whole world is distressed on account of the distress of this lord of the earth, just as a tree bearing flower and fruits, when its roots have been severed.

15. Surely this highly effulgent one with Dharma as

his essence, is the root of mankind, and its other persons are flowers, fruits, leaves and branches.

16. Therefors accompanied by our wives and friends we shall, like Lakṣmaṇa, quickly follow the departing Rāghava by the way he goes.

17. Abandoning our gardens, fields, and houses we shall follow the pious Rāma, sharing in his weal and woe.

18-21. Let Kaikeyī possess herself of our deserted homes, deprived of their buried treasures, with their ruined court-yards, robbed of wealth and corn, shorn of riches from all sides, overspread with dust, deserted by deities and surrounded with holes having rats running about, bereft of smoke or water, void of sweeping and from which slaughter of sacrificial beasts, sacrifices, recitation of Mantras, offering of oblations, and Japa, all will be absent, and possessed of broken earthware, as if crushed by the bad time.

22. Lat the forest to which Rāghava goes become a city and let city deserted by us converted into a forest.

23. Terrified by fear of us, serpents would leave their holes, beasts and birds the mountain slopes, and even elephants and lions the forests.

24-25. And let them occupy the city left by us and let them abandon (the forest) that is inhabited by us. Let Kaikeyī along with her son and relatives get the country abounding in grass, flesh and fruits, and frequented with serpents, beasts and birds, We shall all go contented with Rāma to the forest."

26. Rāghava heard varied words spoken by various people, and hearing them his mind did not change.

27. And that pious one, having the prowess of an intoxicated elephant, approached his mother Kaikeyī's palace, resembling in brightness the peak of Kailaśa.

28. And the King seeing his son coming near with folded hands from a distance, hastily rose up from his seat in

company with his females.

29. The lord of the earth on seeing Rāma ran with haste but before reaching him, he, the aggrieved one, fell down to the earth in a swoon..

30. Then Rāma and that great car-warrior Lakṣmana quickly approached the King struck with grief and insensible on account of sorrow.

31. Those two Rāma and Lakṣmaṇa, embracing him with their arms and weeping along with Sītā, laid him on the bed.

32. Then Rāma with folded hands spoke to the lord of earth, who had regained his consciousness in a short time, and who was over-whelmed with tears produced from the ocean of grief.

33. I ask you, O monarch, you are the lord of all of us; please favour me with a favourable look. I have set ont for the Daṇḍaka forest.

34. And please permit Lakṣmaṇa and Sītā to follow me in the forest; though prohibited by various truthful arguments, they do not wish (to be left behind).

35. Do you; O bestower of honour, permit us all, renouncing sorrow, Lakṣmaṇa, myself and Sītā—like Prajāpati his sons."

36. Seeing Rāghava, calm and waiting for permission from him the lord of the earth, the King, spoke (thus).

37. "Oh Rāghava, I have been deprived of my senses on account of the gift of the boon. "Having captured me, you only be to-day the King of Ayodhyā."

38. Thus addressed by the King, Rāma, best of those who practise Dharma, and skilled in speech, having folded his hands, answered his father.

39. "Oh lord of men, may you be lord of the earth for a thousand years. I will live in forest I have no desire for the kingdom.

40. Having spent five and nine years in the forest I shall again, at the end of the vow, clasp your feet.

41. Bound in trap of truth, the King weeping and distressed, and secretly urged by Kaikeyī, spoke to his son.

42. "For welfare in the next world, and success here, and for safe return you go calmly by the way free from danger and sin.

43. It is not possible, my darling, Oh Joy of the Raghus, to check the mind of you who are of truthful self and desirous of Dharma.

44. But, my son, do not go to night in any case, Seeing you even for a single day, I may live well-disposed.

45. Seeing me and your mother live here to-night. With all your desires fulfilled you shall go out to-morrow morning.

46. In every way a most difficult task is being done by you, Oh son, Oh dear Rāghava; for my welfare the forest is resorted by you.

47. And it is not pleasing to me, my son, I swear by truth, Oh Rāghava, that I have been deceived by this lady resembling a hidden fire.

48. You wish to give effect to the deceit that has been practised upon me when urged by this Kaikeyī of ruined character.

49. And it is no wonder that you being my eldest son, you wish to make, my son, your father above any falsehood.

50. Then hearing the speech of his distressed father the humble Rāma, along with his brother Lakṣmaṇa, spoke these words.

51. "Who will confer me to-morrow the merits which I shall get to-day; therefore I prefer even departure (to the woods) to all comforts (here).

52. You give to Bharata the earth renounced by me— the earth abounding in wealth and corn, full of people and kingdoms.

53-55. And the resolve that I have made up for an abode in the forest shall not waver. And, O bestower af boons, the boon that you have given to Kaikeyī at the time of fight let that be bestowed completely. Be true, O King. As has been said by you, so I shall, obeying your order live in the forest for fourteen years along with foresters. Do not hesitate; give the earth to Bharata.

56. Neither the kingdom is my desire, nor happiness, for myself is as dear to me as obeying the order of you alone, Oh joy of the Raghus.

57. Let your grief disappear, and do not be overwhelmed with tears, for an inviolable ocean, the lord of rivers, does not agitate.

58, I desire neither the kingdom, nor happiness, nor the earth, nor all these enjoyments, nor heaven, nor life.

59. I wish to see you truthful and not false, Oh best of men, and I swear this in your presence by truth and good deed.

60. And it is not possible for me, Oh lord, to stay here for even a moment. Do you bear this grief. I cannot surely act contrary to my promise.

61. I have been requested by Kaikeyī. "Go to the forest, Rāghava." I have said. "I will go. I will obey that pledge".

62. You do not feel anxious, my lord, I shall enjoy in the forest abounding in restful deer, and resounding with the notes of various birds.

63. It is said in the scriptures, Oh father, that the father is indeed a deity of even the celestials. Therefore I shall do the words of my father considering it to be a divine order.

64. When the fourteen years have passed away, you shall see me again come here. Please give up this grief.

65. What for have you undergone this change, Oh best of men, you by whom the whole weeping crowd is to be consoled (supported).

66. Pray give to Bharata this city, and this kingdom, and the earth renounced by me. I shall go to the forest to live there for long obeying your order.

67. Staying at the auspicious frontiers, let Bharata govern this earth renounced by me with all its hills cities, and forests. Let that happen alone, O King, what has been uttered by you.

68. I do not, Oh King; set my heart upon great desires nor in anything dear to myself, as I do in your order, Oh you beloved of the good. Please dispel your grief on my account, O sinless one.

69. So to-day associating you with untruth, I would not, O sinless one, wish even for you, who are anxious about me, for the entire kingdom, or all the objects of desire, or the earth, or Mithilā's daughter. This is my truthful vow, let also your vow be true.

70. I shall be happy in the forest eating the fruits and roots therein, seeing the mountains, streams and lakes and entering (new) forests of peculiar trees. May you find consolation.

71. Thus surrounded with calamities and recked with anguish and pain, the King, having embraced his son, became extremely deprived of consciousness, and fell down on the ground and did not move at all.

72. All the ladies who had assembled there, leaving that wife of the King (i. e. Kaikeyī) began to weep; Sumantra also fell into a swoon and everything there became a babel of exclamations and cries.

73. The King, with tears and sighs, again spoke these words:—"Charioteer., quickly prepare the army consisting of four-fold divisions to follow Rāghava.

74. And giving immense wealth to those that depend on him, and those who delight in valorous deeds, direct them as well there.

75. And let the foremost weapons, citizene, cars, and hunters well-acquainted with the forest follow Kākutstha.

76. And let my stores of grain and stores of wealth follow Rāma, while he lives in the lonely forest.

77. Performing sacrifices at holy places, and giving ample Dakṣiṇās, Rāma shall live happily in the forest in the company of sages.

78. And the mighty-armed Bharata shall protect Ayodhyā. Let the auspicious Rāma accomplish himself with all objects of enjoyment."

79. When the descendant of Kākutstha had spoken thus, fear overtook Kaikeyī; her face was faded, and her speech as well was chocked.

80. Distressed and alarmed Kaikeyī with pale face, turned to the King and spoke.

81. "Bharata shall not accept the kingdom, bereft of all wealth and resembling the wine cup's dregs, all dull and dead.

82. Hearing such words Rāma, conversant with modesty, humbly spoke these words to Daśaratha.

83. "What have I to do with a retinue. O King, when I have renounced every pleasure, and am going to live in the forest on woodland fare abandoning all enjoyments ?

84. He who giving his best elephant, sets his heart on its chord, what is the use of his attachment to the chord, when he has abandoned the best elephant ?

85. Thus it is with me, Oh best of the righteous. What shall I do, Oh lord of men, with an army ? I confer everything on Bharata: let them bring me bark-garments alone.

86. Go, and bring both a spade and a basket for me who am to live for fourteen years in the forest."

WEARING OF BARK-GARMENTS.

1. Then Kaikeyī herself brought bark-garments and that hameless one spoke to Rāghava in the midst of the crowd f people—"Do you wear this."

2. That foremost among men (i. e. Rāma) took those wo bark-garments from Kaikeyī and, after throwing away is fine dress, put on the ascetic's garb.

3. And Lakṣmaṇa also, immediately discarding his fine ress, took up the ascetic's garb in the presence of his father.

4. Then Sītā clad in silken dress, seeing the bark-garnent became afraid, like a doe at the sight of a snare.

5. That Jānakī of auspicious marks became as if ashaned and sorrowful on having taken from Kaikeyī the Knśa nd bark-garments.

6. And with her eyes full of tears the virtuous Sītā, aving her gaze ever fixed on Dharma, thus spoke to her usband, who resembled the King of the Gandharvas.

7. "How, indeed, do the ascetics, living in the forests, ut on the bark-garments ?" Saying this, that, simple Sītā ecame embarassed again and again.

8. And putting on one piece on her neck, and holding he other in her hand, the simple daughter of Janaka, stood here ashamed.

9. Then Rāma, the best of virtuous people, quickly comg up to her, himself fastened the bark-garment over Sītā's lken dress.

10. Seeing Rāma thus fastening that test bark-garment n Sītā the females of the inner apartment shed copious tears.

11. When the bark-garments had been put on by her, he preceptor of the King, Vasiṣṭha (beholding it and) havg tears, spoke these words to Kaikeyī, dissuading Sītā.

12. "Oh you transgressing law of morality, Oh foolish, h disgrace to your family, Oh Kaikeyī, having deceived he King you do not stand on the standard (of morality).

13. Worshipful Sītā shall not go to the forest, Oh you devoid of character, Sītā shall govern from the natural seat of Rāma.

14. Wives of the house-holders are their life and soul; she is the soul of Rāma; she shall govern the earth.

15. If Vaidehī goes to the forest with Rāma, we shall (also) follow him there, and this city will also go.

16. And the warders of the harem shall go there with wives where goes Rāghava; and the subjects, and the city, taking with them their necessaries and servants, will accompany Rāghava.

17. That land over which Rāma is not the King is not a kingdom, rather that forest will be a kingdom where Rāma shall live.

18. And Bharata, with Satrughna, wearing bark-garments and moving in the forest will follow his elder brother Kākutstha living in the forest.

19. Even if you rise from this earth and fly to the skies, he who knows the deeds of his forefathers would never do otherwise.

20. Then give best ornaments, O lady, to your daughter-in-law and remove the bark-garments. The bark-garments are not made for her." Saying this Vasiṣṭha forbade those garments.

21. When that foremost of Brāhmaṇas, that preceptor of the King, possessed of unparallelled powers, spoke thus, Sītā, desirous of serving her beloved lord did not change her resolve.

22. When Sītā, having a husband, although seeming as if she had none, was putting on the bark-garments, all persons cried aloud. "Fie on you, O Daśaratatha."

23. That lord of the earth became highly distressed on hearing that uproar there and forsook all regard for his life, virtue, and fame.

24. That descendant of Ikṣvāku, breathing hard sighs. spoke to his wife thus, "Oh Kaikeyī, Sītā does not deserve to go in a dress of Kuśa.

25. And she is tender and young and always worthy of happiness. My preceptor spoke the truth when he said that she is not fit for the forest.

26. Whom has this poor one injured that, being the daughter of the foremost of Kings, she, wearing a bark-garment, should go to the forest like some hopeless beggar ?

27. Let Janaka's daughter throw away her bark-garments. This is not the pledge that I gave to you before. Let the princess go to the forest in comfort along with her all treasures.

28. By me, who am unfit to live, has this cruel promise been made with an oath. This has been thought of by you through your ignorance. So let it not burn you like a bamboo-flower destroying the bamboo.

29. If, O Sinner, Rāma has done something unfair to you, what wrong, O wretch, has Vaidehī done here to you ?

30. With her eyes expanded and soft like those of a doe, and virtuous, what harm has the daughter of Janaka done to you ?

31. Surely, Oh Sinner, the banishment of Rāma is enough for you. What then with these mean sins done by you ?

32. Oh lady, having heard what you spoke to Rāma, when he came here for his installation. I had promised you that much (i. e. his exile alone).

33. So you, having transgressed it, wish to go to the Niraya hell since you see even Maithilī dressed in bark-garments."

34. Thus lamenting, the high-souled King did not see at all the end of grief. On account of his extreme distress he fell on the ground immersed in calamity of his son.

35. While his father spoke thus, Rāma started for the

forest and spoke these words to him who was sitting with drooping head.

36. "O virtuous one, this my mother is aged, glorious and of lofty character; and she does not, Oh King, blame you.

37. Separated from me, Oh granter of boons, she who has reached the ocean of grief, and who has not seen any calamity before, deserves to be highly honoured."

38. Hearing the words of Rāma, and seeing him dressed like an ascetic, the King lost his consciousness, along with his wives.

39. He (the King), cousumed with grief, could not see Rāghava, and nor seeing him could he, of afflicted mind enswer him.

40. Remaining unconscious as it were for a while, and distressed, the mighty-armed lord of the earth began to lament thinking of Rāma.

41. "I think that formerly I deprived many a cow of her calf, or I must have slain many creatures, therefore this calamity has befallen me.

42-43. Unless the time comes life does not go from the body.. Though tormented by Kaikeyī death does not present itself to me who see my son standing before me resembling fire, wearing the dress of an ascetic, having left his own fine garments.

44. These people are suffering pain on account of the deed of one woman Kaikeyī, who having resorted to this wickedness, is striving for her self-interest."

45. Having thus said these words with his senses deserted on account of tears, and exclaiming once only "Rāma", he was not able to speak further.

46. Regaining consciousness in a short time, that lord of the earth, with tearful eyes, spoke thus to Sumantra.

47. "Yoking a riding car with best horses, you come here, and take the exalted one from this kingdom to the other (in the south).

48. Thus I think that it will be said to be the fruit of virtues possessed by the virtuous that the good Rāma is banished to the forest by his father and mother."

49. Receiving the words of the King, Sumantra possessed of fleet vigour, yoking a car adorned with horses, came there.

50. The charioteer folding his hands said to the prince that the car adorned with gold yoked with best horses was ready.

51. The King, versed in place and time, ane free from all debt, speedily summoning his officer in charge of the treasury said to him of his resolve.

52. "Bring here quickly for Vaidehī highly costly garments and precious ornaments taking into account these (fourteen) years."

53. Ordered thus by the lord of men, he went to the treasure-house, and bringing all that, immediately gave it to Sītā.

54. That Vaidehī of noble descent, ordered to the forest, adorned her limbs, bearing lines of fortune, with those rare ornaments.

55. That well-edorned Vaidehī graced that hall just as the radiance of the sun with his rays graces the sky when he dawns.

56. Embracing with her arms, her mother-in-law spoke to Mithilā's daughter of noble behaviour after kissing her on her forehead.

57. "Those women that although having always been honoured by their husbands, do not pay regard to them when fallen in difficulty, are reckoned as unchaste in this world and the next.

58. This is the nature of women that having formerly experienced happiness (at the hands of their husbands), they censor or desert him (i. e. her husband) when even some slight trouble befalls him.

59. She who is untruthful, passionate, of evil ways, heartless, always thinking of unrighteous acts, and whose love is frickle, is unchaste.

60. Neither lineage, nor favour, nor learning, nor gift, nor forbearance of faults, can bind the hearts of females; surely they are of unstable hearts.

61. But for the chaste women of good character, abiding in truth, acting in accordance with the precepts of elders, and maintaining the dignity of their race, their husband alone is extremely holy and excellent.

62. Therefore my son who is banished to the wood is not to be disregarded by you. Whether rich or poor he is to you equal to a god."

63. Knowing her (mothers-in-law's) words full of virtuous significance, Sītā facing that lady, spoke thus with folded hands.

64. "I will do all that the noble one says. I know how I should act towards my husband, and I have heard it (from my parents).

65. It does not behove you, noble lady, to hold me as equal to an unchaste lady. I am not able to swerve from virtue just as light (does not swerve) from the moon.

66. The Vīṇā without strings does not sound; and the car without wheels does not move, so a woman without her husband does not get happiness, though she may have a huudred sons.

67. Limited is the gift of the father, limited is the gift of the brother and the son; but who will not honour the husband who is the giver of the unlimited ?

68, I am thus well-conversant with the principal as well as the minor duties learnt from my superiors. Oh noble lady, how shall I disregard him, for a husband is a deity to a woman."

69. Hearing these words of Sītā which went directly

to her heart. Kauśalyā, pure in soul, suddenly shed tears produced from grief and joy.

70. With folded hands, the highly virtuous Rāma, seeing his mother who was especially honoured (by all) in the midst of his mothers, spoke these words.

71. "Mother, do not be distressed. Look after my father; the end of my residence in the forest will take place very quickly.

72. The nine and five years (of my exile) will pass away whilst you are asleep. When I return here safely you will see me surrounded by my friends."

DEPARTURE TO THE FOREST.

1. The grief-stricken Rāma and Sītā and Lakṣmaṇa folding their hands, and having approached the King went round him.

2. And getting permission from him, the virtuous Rāghava, stupified with sorrow, in company with Sītā, bowed down to his mother.

3. Following his brother, Lakṣmaṇa bowed to Kauśalyā and then he again took hold of the feet of his motherSumitrā.

4. As the son of Sumitrā was bowing, the weeping mother, desirous of his welfare, kissed him on the forehead and spoke to the mighty hero Lakṣmaṇa.

5. You, who are well-attached to your friends here, are permitted to reside in the forest. Do not do negligence, my son, towards your brother when gone (to the forest).

6. Whether distressed or prosperous he is your resort, O sinless one. In this world this is the Dharma of the good that one should be under the control of one's elders.

7. This is certainly the eternal proper conduct of this race—gift and initiation during sacrifices, and renunciation of the body during battles.

8. Having thus addressed Lakṣmaṇa, who had determined to follow his dear brother, she said to him again and again, "Go ! Go".

9. Know Rāma to be Daśaratha, and know the daughter of Janaka to be myself. Know the forest to be Ayodhyā. Go, my son in comfort.

10. Then Sumantra, humble and versed in etiquette, spoke to Kākutstha with folded hands, like Mātalī addressing Vāsava (i. e. Indra).

11. Please ascend the car, Oh prince of great renown. Prosperity to you. I will speedily take you, Oh Rāma, to the place wherever you will tell me.

12. Having adorned her person, Sītā, best of womankind, ascended, with a delighted heart, the car resembling the sun.

13. Counting the term of their stay in the forest, her father-in-law gave Sītā, who was following her husband, clothes and ornaments.

14-15. Similarly having placed on the floor of the car various weapons, coats-of-mail for the two brothers, a leather basket and a spade, they, at length, both the brothers Rāma and Lakṣmaṇa, swiftly ascended the car adorned with gold, and resembling fire.

16. Seeing them, with Sītā for the third, ascended the car, Sumantra urged on the horses of noble breed equal to the wind in speed.

17. Then the entire city containing young and old, extremely distressed, rushed after Rāma, like persons oppressed with the heat of the sun rushing towards water.

18. And they all clinging to the sides of the car and to its back, and looking up towards him with faces full of tears, addressed him (i. e. the charioteer) loudly again and again.

19. Draw the reins of the horses, Oh charioteer, drive

slowly and slowly. We will see the face of Rāma; it will be difficult for us to be seen again.

20. Surely the heart of the mother of Rāma is indeed made of iron; since it does not shatter when he, resembling Skanda, is going to the forest.

21. Vaidehī has attained her desire; she follows her husband like a shadow. Attached to Dharma she does not forsake him as the sunlight does not forsake the mount Meru.

22. Oh Lakṣmaṇa, blessed are you since you will serve your god-like brother ever speaking pleasing words.

23. Great, indeed is this your resolve, and high is your prosperity. This is the way to heaven that you are following him."

24. Speaking thus, they could not suppress their tears that rolled down; the people followed him, their darling of Ikṣvāku's race,

25. Then the King, his senses overcome by grief, and surrounded by his own distressed wives, went out of his house saying "I will see my dear son."

26. And he heard before him a mighty noise of the weeping women like the noise of she-elephants at the time when a great male-elephant is taken captive.

27. Then Rāma's father, the graceful Kākutsth, appeared shorn of splendour just like the full moon at the time of its being eclipsed by the planet.

28. And that son of Daśaratha, the graceful Rāma, of soul incomprehensible, ordered the charioteer—'Drive fast.'

29. Rāma said to the charioteer, "Go", the people said, "Stop." Thus urged on the way, the charioteer was not able to act both ways (at once).

30. When the highly powerful Rāma went out, the dust of the roads raised by the wheels of the car was laid by the tears of the citizens showering down.

31. At the departure of Rāma the entire city was weep-

ing and miserable, extremely afflicted and devoid of senses with the cries of "Alas, Alas".

32. Tears caused by woe fell down from the eyes of females just like the rain-drops from the lotuses shaken by the movements of fish.

33. And seeing the citizens absorbed in one thought, the graceful King fell down in grief like a tree whose roots have been cut away.

34. Then there arose a mighty cry form behind Rāma's car from the people seeing the King tormented and greatly afflicted.

35. And (seeing the King) weeping aloud with the inmates of the inner apartment, some people cried "Alas, Rāma" others cried "Ah, Rāma's mother" and began to bawail.

36. Then looking back, Rāma saw his sorrow-stricken and bewildered father and mother following his track.

37. As a colt bound in a net cannot see its mother, so he (i. e, Rāma) bound by the hands of Dharma could not see light to see his mother.

38. And seeing his parents desiring of comfort and worthy of going in a carriage, going on foot, Rāma said to the charioteer—"You drive fast."

39. And that foremost of men was incapable of bearing, the sight of his father and mother, like an elephant afflicted with goad (not able to look at what is placed on its back).

40. Rāma's mother ran after him like a cow having a calf which has been fettered, rushing towards the fold on account of (seeing) the calf.

41-42. Several times did Rāma see his mother Kauśalayā running after the car, bewailing aloud—"Rāma, Rāma, Ah Sītā, Lakṣmaṇa", and shedding tears for Rāma, Lakṣmana, and Sītā, and appearing as if she had been dancing.

43. The King said,—"Stay", Rāghava said, "Go on, go

on" Sumantra's mind became vascillated as if between two wheels.

44. Rāma said to him, "When you are taken to task by the King you will say, "I did not hear you. But a lengthened woe is most terrible."

45. Obeying the words of Rāma, the charioteer, having taken leave from the crowd, urged on the horses which were already running fast.

46. The King's attendents turned back after facing round Rāma, but mentally and by the swift flow of tears the people did not turn back.

47. The ministers told the monarch Daśaratha thus— "He whom one desires to return one should not follow him far."

48. Hearing their words, the King, possessed of every virtue, with his body covered with perspiration, and his countenance exceedingly distressed, stopped short and stood along with his wife looking at his son.

49. So long as he could see the dust raised by the car of Rāma setting out for the forest, that best of the Ikṣvāku race did not turn his eyes.

50. When the protector of the earth could not see even the dust raised by Rāma's car, he, overcome with grief fell down on the ground.

51. Kauśalyā held his right arm and walked with him, while the slender-waisted Kaikeyī walked by his left.

52. Endowed with a sense of justice, virtue, and humanity, the King, with afflicted senses, on seeing Kaikeyī, spoke to her.

53. "O Kaikeyi, do not touch my limbs; O you of wicked determination, I do not desire to see you. You are not my wife and nor any relative.

54. I am none to those that subsist on your favour, nor

are they anything to me. I renounce you who solely seek your interest and have abandoned virtue."

55. Then having raised that lord of men who was covered with dust, Queen Kauśalyā, stricken with grief, turned back.
